

AMERICA

A CATHOLIC REVIEW OF THE WEEK

Vol. X, No. 5 (Price 10 Cents)

NOVEMBER 8, 1913

(\$3.00 a year) Whole No. 239

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CHRONICLE

Policy Toward Latin America.—President Wilson, in an address at Mobile, Ala., indicated the course the Administration would follow in its dealings with the Latin-American Republics. He declared with emphasis that the United States would not wage a war of conquest, nor ever again seek to obtain an additional foot of territory. The President stated that through motives of "morality and not expediency," the United States desired to keep the Southern Republics to an "emancipation from the subordination which has been inevitable to foreign enterprise." At the same time he indicated that it was the purpose of the United States to play a dominant part in the future of the Latin-American Republics, not through any idea of "material interest," but through a love of the principle of constitutional liberty.

Powers Ready to Cooperate.—At the request of the United States, England, France and Germany have agreed to take no action in Mexico until they hear further from Washington, which will occur, it is understood, in a few days, when President Wilson will make formal announcement of the future policy of the United States. Thus European impatience over the course followed by the Washington Administration has been allayed for the time being. It is believed that President Wilson will have a difficult task offering a program short of intervention that will satisfy the other Governments, inasmuch as their official representatives in Mexico already have expressed forcibly their belief that intervention is not only desirable, but inevitable. At any rate the impression prevails that Europe has forced the hand of the United States and made it incumbent on President Wilson to announce some

plan which offers fair promise of practical achievement. The sending of warships to Mexico by Germany and the attitude of Great Britain are regarded as having been contributory causes in the President's decision to ask the Powers to defer action in Mexico until they should hear from him. Germany has followed up the despatch of a cruiser to Vera Cruz by ordering a cruiser from the far East to the west coast of Mexico.—Rear Admiral Fletcher, commanding the American ships off Vera Cruz, reported to the Navy Department that General Felix Diaz, with José Bonales Sandoval and Cecilio Ocon, had been granted asylum aboard the battleship Louisiana, and asked for instructions. He received orders to put General Diaz and his companions on the first steamer leaving Vera Cruz for Cuba, or the United States, as they may prefer. The Army and Navy are reported ready for immediate action.

Express Companies Yield.—The new zone system of interstate express rates framed by the Interstate Commerce Commission will go into effect on December 1. The Commission received a communication from Walker D. Hines, representing the Adams, American, Southern, United, and Wells, Fargo Express Companies, in which he says: "The express companies have given the fullest consideration to the system of express rates framed and issued by the Interstate Commerce Commission, and, although they have grave apprehension as to the outcome, they have concluded to put that system in force, hoping to receive the cooperation of the Interstate Commerce Commissioners, the State Commissioners and the public." The Northern and Great Northern Express Companies also sent notice that they would obey the Commission's order.

Mexico.—The first returns of the balloting on October 26 indicated that not enough votes had been cast to comply with the constitutional requirements, and that "no election" would be declared. The more recent reports from Mexico tend to show, however, that the vote was much larger than had been supposed, and that Huerta and Blanquet are well in the lead. An announcement was made by the Mexican Minister for Foreign Affairs that if General Huerta should be shown to have received the most votes he would retire in favor of General Blanquet, his running mate, who would take the oath of office as Vice-President and immediately assume the functions of the Presidential office. President Huerta will probably take command of the army as soon as the result of the election is determined.

Canada.—The election in South Bruce, Ontario, adds to the blow given the Government in East Middlesex. In the latter constituency the Conservative majority was reduced by nearly one-half; in South Bruce the Conservative majority of 103 has been changed into Liberal majority of 125.—The Duke of Connaught has returned to complete his term.—The Newfoundland elections have given a decisive victory to the Government. The issue was alleged extravagance, especially in railway expenditure.—Mr. E. E. Prince, of the Department of Fisheries, is in Washington, trying to procure the execution of regulations already approved in theory, for the protection of the salmon fisheries in the Strait of Fuca and the Gulf of Georgia, between the State of Washington and British Columbia. The failure of a proper proportion of the fish to reach the Fraser River during the season just closed, "a fourth year big run," not only worked great injury to British Columbia packers, but also brought about a shortage of eggs for the hatcheries, most of which are in that province, the result of which will be apparent during the coming years.—Sir Richard McBride, attending the Premiers' conference in Ottawa, has spoken very clearly on two burning questions. He grows more and more insistent on the obligation of the Dominions to share in the military and naval burden of the Empire, and more and more determined that the natives of the Indian Empire, though subjects of the King, soldiers of the King, wearing the King's decorations for service in his wars, must not enter British Columbia, which is a white man's country. We suspect that in the last analysis the two views will turn out to be contradictory. If one bears the burdens of the Empire, he is necessarily a world-wide subject of the Empire, and has a right to live in any part of it.

Great Britain.—Arthur Newton, the attorney who was suspended for a year in punishment of his unprofessional conduct as attorney for the murderer, Crippen, has been convicted of swindling and sentenced to three years penal servitude. He appealed, but the result was a confirmation of the sentence, which the court would have liked to increase.—Some time ago a well-known priest, Canon

Cafferata, was the object of atrocious calumnies circulated in anonymous letters. It took more than a year to discover the author, a certain Annie Tugwell, who had the audacity to charge the Canon's housekeeper with the crime and bring her twice before the courts. Mrs. Tugwell was convicted and went to prison for a year. Some extreme Protestants looked on her as a martyr. They have the satisfaction now of seeing her convicted again of the same crime, her victim this time being a lawyer, not a Catholic priest.—There are three elections pending. At Reading a successor to Sir Rufus Isaacs must be chosen; in Linlithgowshire a successor to Mr. Ure, and in the Keighley Division, Yorkshire, the new Solicitor-General has to seek reelection. They may be looked on as typical seats; and the Unionists have an excellent opportunity to test the strength of the Government in the country.—When Sir Rufus Isaacs was being sworn in, a barrister in his robes objected to the Lord Chancellor's panegyric on behalf of the profession and, and cried out: "speak for yourself, Lord Haldane." He was "hustled out of court" by the barristers in his neighborhood.—It is the custom when any great calamity befalls, for the Lord Mayor of London to open a subscription list for the sufferers at the Mansion House. One is now open for the relatives of the victims of the late colliery explosion in Wales; and it has drawn public attention to the fact that there have been, exclusive of it, 32 such colliery funds subscribed to since 1862, the total sum subscribed being £862,548. Of these funds several show large balances, and it is proposed to introduce a bill into Parliament to amalgamate these into a permanent fund to provide relief in such cases.

Ireland.—Mr. Churchill had explained that he meant by his Ulster proposal that the Government will consider any solution "compatible with the fundamental principle of an Irish Parliament and a Government responsible to it, and not destructive to the unity of Ireland," when Mr. Asquith finally settled the exclusion proposal, October 25. "Nothing is to be done," he said, "that may interfere with the setting up in Dublin of a subordinate Irish legislature with an executive responsible to it, or which may erect a permanent or insuperable barrier to Irish unity. That is the root principle of the Home Rule Bill, from which we will not depart." He welcomed a settlement by consent, but "a conference of party leaders without more or less an agreement as to a basis and a defined limit would be abortive and leave matters worse than it found them." Sir E. Carson's comments were mild, showing a conciliatory tendency, and it seems now that a Conference may be held on the basis of strengthening the finances of the Bill and increasing the representation of the three or four Protestant counties, and enlarging their local government powers. Meanwhile the Presbyterian Synod, following the example of the Protestant assemblies, has sent an appeal to the British non-conformists to save

them from papistical destruction, and the Ulster Liberal Association, a Protestant body, issued a counter pronouncement, declaring that Protestants are safer in Ireland than elsewhere and Home Rule will be a blessing to all.—James Larkin, the fomenter of strikes and riots in Dublin, was sentenced to seven months' imprisonment for inciting to destruction of property, physical assaults, and seditious libels. Mrs. Rand, an American, and Mrs. Montefiore, a London Jewess, were tried for kidnapping Irish children and attempting to take them to England. It was proved that they and their agents had carried off several boys and girls under false pretences and without their parent's consent. Further trial was postponed for a month, and as their attempt has failed, and now an influential Jewish society has interested itself in the case, it is thought the Government will let the matter drop. The Dublin priests who foiled the efforts of those persons to deport Catholic children to English Socialist homes, and rescued fifty from their hands, were Fathers McNevin, Landers, Gaynor, Flavin, Fleming, and T. F. Ryan. The incident has had a marked influence in making possible the conciliatory settlement of the strike proposed by Archbishop Walsh. In an address delivered before the All-Ireland Industrial Conference at Limerick, Bishop O'Dwyer said it was pitiable that in a country of little capital and nascent industries, trade and commerce should be paralyzed by senseless strikes fomented from England, in the interest of its own trades unions and manufacturers.

Rome.—Professor Bent, who is carrying out excavations in the ruins on the Palatine Hill, has located the Imperial Palace of Nero and Caligula—Caius Cæsar—and also that of Domitian, of a slightly later period, the foundation of the imperial throne being uncovered. The excavators have come upon seven houses of the republican epoch, a complicated network of pipes and drains and several circular rooms cut in the tufa stone and lined with plaster to protect from dampness.—The death of Mgr. Montagnini is very much regretted at the Vatican and elsewhere. He was present at the coronation of King Edward, and had taken the place of Mgr. Lorenzelli in Paris, after the rupture of France with the Pope, but was expelled by Clemenceau, and after occupying a post in the office of the Papal Secretary of State, was made Apostolic Delegate to Colombia.—It is announced that as soon as the Right Rev. Abbot Gasquet, O.S.B., President of the Commission for the Revision of the Vulgate, returns from the United States, the seat of the Commission will be transferred from the International College of S. Anselmo on the Aventine Hill to a more central part of Rome, viz., the Abbey of S. Callisto, in Trastevere.—The Servian Chargé d'Affaires at the Quirinal, says that his Government intends to come to an agreement with the Holy See with regard to Catholic matters in the Servian dominions. A Servian Catholic has been appointed to draft a Concordat and to form

a Commission which will be sent to Rome to submit the plan to the Pope. Whether this is devised for the good of Servian Catholics, or as an offset to Austria, is not yet ascertained.—The procedure of canonization and beatification, we are informed, is to be made more rigorous. One measure is that the title "venerable," not only does not imply any right to a cultus or to public panegyrics, but the term is not to be used until the publication of a decree pronouncing the heroic virtue or the martyrdom of the servant of God. Even that is not to be considered as permitting veneration, panegyrics or religious services, though the collect *pro gratiarum actione* may be added in the Mass. Stringent rules are also laid down with regard to the collection and examination of evidence. Thus the Ordinaries, under the penalty of nullity of the Acts, are to collect and examine documents against, as well as for, the canonization.—The Gregorian University has a new Rector in the person of Father Caterini, S.J., who replaces Father Mandato, S.J., the latter's health having given out.

France.—Although coeducation in communes of more than 500 inhabitants was forbidden by law as long ago as October 30, 1886, nevertheless such schools are very common on account of the apathy of those most concerned. Parents could easily put an end to them if they bestirred themselves. The people of Vitry have determined to do so. A coeducational school was organized two months ago; protests were made and it is to be abolished.—The agitation about the loss of the French protectorate in the Orient continues and appeals come from most unexpected sources to renew negotiations with the Holy See. Simultaneously attention is called to the slender hold it has on the Mediterranean and the growing power in that sea of Germany and Italy.—The defence of the "Lay School," the Government's euphemism for anti-Christian education, is to be maintained, although between 40,000 and 50,000 Catholic schools have been so far suppressed and heavy penalties inflicted on parents for withdrawing their children from such schools. This educational war is to continue, yet 22 per cent. of the annual army recruits are found to be illiterate.—The low birth rate which is such a cause of worry for the Government is laid at the door of the Socialists. The deficit in the Basin of the Garonne for 1912 is 8,165, which is equivalent to the wiping out of a small town. In eight departments of that region death overtakes birth. There are five other sections in the south and four in the Rhone valley where the same conditions prevail, as well as in the Seine-et-Marne and the Seine-et-Oise, while Paris itself has only 2,000 births to the good. Only Brittany is on the right side. Of its five departments, not only is there no falling off, but there was a gain last year of 17,000. The evil is most apparent where Socialism dominates.—It has been announced that the Government will ask for a loan of \$260,000,000 to cover military expenses.

Spain.—Maura is reported to have told the King that he was unwilling to take the part of Premier without constitutional support. The new Prime Minister Dato who is a Conservative, but, it is said, with Liberal tendencies, proclaims that he is in favor of friendly relations with France and the United States, but he is unwilling to discuss the Mexican situation. One of his first cares, he declared, would be to appoint a Minister of Labor in the Cabinet which is made up of every faction of the Conservative party. Meantime, to still further complicate the political problem, a Catholic party is announced, of which Maura is to be the leader.—Although Cardinal Aguirre, the Primate of Spain, had the official right to be buried with the military honors of a Captain-General he insisted upon having his obsequies carried out with the simple ceremonies of the Franciscans to whom he belonged. He was buried in a pine coffin and left no property, but a pectoral cross and some books. All the civic and religious functionaries of the city attended the funeral.

Portugal.—The most recent accounts from Lisbon relate that the politicians of the country comprise Syndicalists, Monarchists, Evolutionists and Opportunists, who are watching each other and preparing for an upheaval, though exteriorly all is quiet. Costa, the Premier, who is the real ruler, is cordially hated by his old enemies and former friends. His treatment of the Church is that of a bitter persecutor, and his management of public affairs has raised the price of living and increased the taxes. Whole families are leaving the country secretly to escape the emigration tax, and those who remain are ready for a revolution.

Germany.—The question of succession to the Brunswick throne has been definitely settled by the unanimous vote of the Bundesrath. The statement officially issued in this connection by Prussia declares that the conditions of a virtual state of war between the Guelphs and Prussians, which had hitherto made the accession of the Brunswick throne impossible for the Cumberlands, no longer exists. It furthermore expresses the conviction of the Federated States, that the sovereignty of Prince Ernst August is in full accord with the principles of Federation agreements and the Constitution of the Empire. The German press finds fault with the document, and in particular because no measures are taken to restrain the Guelph party. The Centrist organ alone greets it with unstinted praise, and proclaims it to be "a final victory over the 'principle of legitimacy,' trodden under foot by Bismarck."—An important step in the question of German sovereignty has likewise been taken in the Bavarian House of Representatives. The resolution to change paragraph 21 of the Constitution to the effect that Prince Regent Ludwig may be enabled to ascend the Wittelsbach throne in place of the insane King Otto, has been accepted by an overwhelming majority. Baron von Hertling introduced the motion by declaring that a mon-

archic State, in which the King is for a long time mentally incapacitated, must be considered abnormal, and that the present position of Bavaria, together with the insistence of popular sentiment makes it imperative that a King capable of performing his royal duties should be placed at the head of the Government. All parties, with the exception of the Socialists, expressed themselves in favor of the constitutional change by a majority of 122 against 27 votes.—A great victory has been won in Baden by the Centrists and Conservatives against the united Socialist and Liberal parties in the elections for the Second Chamber. Only four more places must be won by the Centre in the coming second elections to achieve an absolute majority in conjunction with the Conservatives. No doubt is entertained that the defeat of the Reds and Liberals will be complete.—A satisfactory explanation is given of the explosion of the Zeppelin dirigible, "L. 2," which resulted in the loss of its entire crew of twenty-eight officers and men. A new kind of wind shield had been used for the first time to protect the crew. An unforeseen partial vacuum, created behind this new device, caused the gas escaping from beneath the aluminum structure of the dirigible to be sucked into the gondola, where it was ignited by a spark from the motor. Deeply touched by the confidence placed in him in spite of this disaster, the ancient Count Zeppelin recently sent the following despatch to the Congress of Aviators at Leipzig: "If God will grant me a few more years of strength, the trust which has been placed in me will not be put to shame."

Austria-Hungary.—In its inquiry into the emigration question the Budget Committee has issued a resolution approving the intention of the Government to make the North Atlantic traffic of Austria independent of the North Atlantic shipping pool. Emigrants are thus to be protected against monopolistic exploitation. Great crowds are at present gathered together in the harbor cities, unable to leave because of the official closing of various shipping bureaus. The number of those who have escaped from possible military service is estimated at 200,000.—The resolutions asking for an army increase have been placed before the Representatives in the Reichsrath. The contingent of recruits is to be augmented by 31,300 men. It is claimed that the sudden military summoning of citizens during the recent crisis has reacted disastrously upon industrial and financial conditions, and that a larger standing army will make such summons unnecessary. National disagreements may be strongly accentuated in the coming discussions.

China.—By means of the "political railways" Russia and Japan purpose constructing, those Powers will effect, it is said, a "pacific penetration" of China to within 120 miles of Peking. According to the New York *Herald* this move should be regarded by the United States with great concern.

QUESTIONS OF THE DAY

The Episcopal General Convention

The meeting of the General Convention of the Protestant Episcopal Church is always interesting. It is the supreme authority of that denomination, it is made up of bishops, ministers and laymen from all parts of the country; and so one expects to find in it the true spirit of Episcopalianism. There have been more striking conventions than the one just closed in New York; but even this could not lose the essential interest coming from the reasons we have mentioned.

The Episcopalian spirit, that which animates it as a sect, is an abnormal interest in the mere externals of Christianity, joined with practical agnosticism regarding essentials. One may deny absolutely any objective presence of our Lord in the Holy Eucharist, and declare the Catholic doctrine a blasphemous fable. So do Calvinists and Zwinglians; and so did the Church of England in its beginnings, under the influence of its Calvinistic and Zwinglian fathers. This was a sad position for any Christian to take; yet in one way it is better than the modern Protestant Episcopalian position. It was at least positive, it recognized that the Mass was something, a something that mattered a great deal. Now, Protestant Episcopalianism has grown ashamed of its originators and of their teaching; and so the Mass has become nothing. It is the matter, not of Christian dogma, but of personal view. One may hold transubstantiation, consubstantiation, impanation, any opinion at all down to the most defiant real absence, but he is not by reason of his opinion in the matter either a better Episcopalian, or a worse. The holder of the transubstantiation view will grasp the hand of the holder of the real absence view and communicate with him in the Lord's Supper. Its all a matter of view, and the low view has rights as good as those of the high. It is becoming much the same with the Incarnation. Episcopalians, as a rule, have always been more or less touched with Nestorianism. Now things are growing worse. Nestorianism, Arianism, Semi-arianism and the Catholic doctrine are mere views. No one is to be chastised for his heresy, unless it be grossly offensive.

A burning question, exemplifying perfectly the Episcopalian agnosticism is that of the name of the Church. Is it the Catholic Church, or is it one of the sects of the Reformation? Tell me that there is no such thing as the Catholic Church, as I conceive it, and that there is no such thing as a sect; though I will pity the fate that makes you heir of those who dragged Christianity down so low, I will understand your indifference to the question so much to the front during the convention. But to say the Catholic Church is a reality and Protestantism is the denial of all that reality, and then to say that it is practically immaterial whether the Episcopal Church be

called Protestant or Catholic, is explicable only on the grounds that the whole business has no real objective value, but is a mere matter of view. Those who call themselves Catholic would like to work the term somehow or other into the name of their denomination. But it is not of vital importance. They will wait until they have a majority in the convention; and, in the meantime, will not only submit to be called Protestant, but also will consent to communicate with those who are Protestants by persuasion. It is not a matter of life or death, of the true faith, or of its denial, of believing our Lord, or of giving Him the lie. No, only a matter of resolutions, of voting, of majority, bare or two-thirds, of constitutional amendment. The Protestant wing is more sincere. It recognizes the meaning of the change proposed and refuses to be robbed of the name it has received as an inheritance from its fathers.

Marriage came up in the convention in a rather contradictory way. One resolution urged that the rights of Americans and Protestant Episcopalians had been trampled on by the late marriage legislation of the Holy See. It did not explain how. It did not tell us that an American, inasmuch as he is an American, and a Protestant Episcopalian, inasmuch as he is a Protestant Episcopalian, have the inherent right to marry Catholics, nor that even, had they such a right, they would have the right to marry Catholics in their own way. Indeed, such argumentation would defeat itself; for there is no reason why the Catholic should not have the same rights in the matter, and so an *impasse* would result. Hence, the resolution asked the convention to affirm "that the marriage tie should not be dealt with otherwise than the Holy Scriptures and the laws of the land, based thereon, allow." The resolution is, of course, vague. It may mean that the marriage laws of the States of the Union are based on Holy Scripture. But we think not even a Protestant Episcopalian would be so foolhardy as to commit himself to that. It therefore reserves to the Protestant Episcopalian sect the right to judge those laws, to select for approval those it holds to be based on Holy Scripture, and to reprobate those which have no scriptural foundation. In a word, it claims for Protestant Episcopalians the right to legislate concerning marriage they will not grant the Catholic Church: it goes beyond any claim of the Catholic Church, since it requires the State to recognize its authority in the matter. Another resolution demanded an ecclesiastical law requiring ministers to refuse to marry couples who do not produce physicians' certificates that they are free from any disease that renders marriage inadvisable. Perhaps some deputies voted for both these resolutions; we are sure that many were quite capable of doing so. It rests with such to show the scriptural foundation for the forbidding of marriage to those whose union is "unadvisable," and the exaltation of the physician to such high functions in the matter.

Characteristic of the convention was its eagerness to

make friends with the Jews. On Good Friday the Catholic Church has a special prayer for the Jews. It makes this prayer because our Lord Jesus Christ prayed specially on the Cross for His Jewish persecutors. He pleaded for their pardon because of their ignorance. The Church prays God in the spirit, almost in the words of St. Paul, to remove the evil from their hearts, that they may know Jesus Christ, the true Light enlightening their blindness. The founders of the Church of England, when they cut themselves off from the Catholic Church carried with them this, among other Catholic practices; and the Protestant Episcopalians in establishing their denomination left it in the Book of Common Prayer. The House of Deputies was tired of the practice. It seemed to have no concept of the attitude of the Church towards the Jews, how it holds that these still retain, as by a single thread, the birthright of their fathers, and looks forward to the day when all Israel shall be saved. Anyhow, such high considerations seem to have had no place in the discussion of a resolution calling for the abandonment of the practice as offensive to Jewish susceptibilities. The resolutions passed the House of Deputies, which had its reward in the good humored persiflage of a Jewish correspondent of one of the New York papers, who declared that so far were Jews from feeling hurt in the matter, that they were quite unaware that they had been the object of Christian prayers. The Deputies would have been wiser had they left untouched this time-honored practice of Christian charity. Another resolution called on the authorities of the Russian-Greek Church to denounce the accusations of ritual murder brought against the Jews from time to time. Such a demand is not likely to conciliate those to whom it is addressed. They will say, we suspect, that such accusations are the proper object of judicial investigations, that they have no reason to doubt the fairness of the Russian courts with all the evidence before them, but that they have every reason to consider impertinent the demand of the Protestant Episcopal Convention resting upon no evidence, but only upon the partisan reports of the daily press. Under the circumstances suspension of judgment would have been a more reasonable course.

A touch of comedy was introduced into the closing days of the convention. At the Church of England Congress, held lately at Southampton, the Bishop of London preached a sermon, in which he asked for a revival in a modified way of the Catholic practice of prayer to the saints. Everybody knows that Dr. Winnington Ingram is an erratic character. His learning is no more than a smattering; but he has the gift of captivating his hearers. In making his demand he took, of course, the opportunity of speaking disrespectfully of the Mother of God, and of railing at the Catholic Church, its teaching and practice. In fact, he seemed to wish not so much for the privilege of invoking the saints as such, as of invoking some of his particular friends, leaders in the High Church movement, that is to say, the privilege of canon-

izing such as he thought worthy of the distinction. He has his admirers in the Protestant Episcopal Church; so it is not surprising that in the convention he had his imitators, who wanted to enlarge the calendar by admitting not only such as St. Patrick, but also such as Bishop Seabury, George Washington, John Wesley and Bishop Hobart. A fundamental maxim in philosophy is: *Præ est esse quam operari*. One must be in heaven before he can intercede for us, and unless one can intercede there is no use in praying to him. We do not wish to make invidious distinctions, so we ask concerning all suggested, what guarantee can the Protestant Episcopal Church give that they are in heaven? Canonization, whatever way one takes it, whether by the modern way of judicial investigation and a Papal Bull, or by the way of *cultus immemorialis*, or the more ancient way still of general acceptance, supposes infallibility and miracles, while the Protestant Episcopal Church is certain that it is not infallible and pretends to no miracles. Moreover, what is the condition of the dead in Christ? Are they in heaven, or are they somewhere else awaiting the general resurrection? This also has a good deal to do with the worship of the saints; and it is a point on which there is a wonderful diversity of opinion among Protestant Episcopalians.

HENRY WOODS, S.J.

The "Jesuit Relations"

The death of Mr. Reuben Gold Thwaites whose chief claim to distinction consists in his having been the editor of the monumental work known as the new "Jesuit Relations" will be deeply regretted in the literary world of Europe and America. Though identified with the West he was in reality a New Englander. He was born in Dorchester, Mass., in 1853, and started on his literary career with the slender outfit of only a common-school education, though when he was about twenty-one he made certain post-graduate studies in Yale. After that we hear of him in Wisconsin, where he became Secretary and Superintendent of the State Historical Society and publisher of the "Wisconsin Collections." For ten years he was editor of the *Wisconsin State Journal*, and put in print the "Original Journals of Lewis and Clark," "Down Historic Waterways," "The Colonies 1492-1750," and "On the Storied Ohio."

In an appreciative notice of the life and labors of Thwaites, the *New York Evening Post* of October 23 says that although "his many publications, his zeal as a collector, and his influence upon historical scholarship at the University of Wisconsin have been a leavening force long and widely acknowledged," yet "his chief fame rests upon his resurrection of the *Jesuit Relations*—a resurrection as striking as the more recent discovery, in southern Illinois, of the *Kaskaskia Records*—and upon his careful edition of them in seventy-three volumes."

In spite of the punctuation of this passage we make bold to say with all due respect for the usually careful

writers of the *Evening Post*, that the average reader would at first glance gather from the announcement that the "Kaskaskia Records," like the "Jesuit Relations" also consist of seventy-three volumes, especially as "the resurrection" of both is considered equally "striking." As a matter of fact, however, the "Kaskaskia Records" which were published in 1909, consist as far as the officials of the New York Public Library know, of a single volume which, when compared with the "Relations" is comparatively of no importance historically or otherwise. Nor is it true as the writer says further on that "more than to any man since Parkman, credit is due to Thwaites for the upbuilding of the romantic and colorful history of the Old Northwest."

Undue praise, we think, is here given to Parkman's work as against that of Thwaites. The two authors are not in the same class. Parkman did indeed write "colorful and romantic history"—the color at times being exaggerated and false, and with all his enthusiasm for the heroes he was portraying, giving evidence at times of a bitter religious bias; whereas, Thwaites was mainly a collector of documents which he laboriously dug out of hidden and forgotten archives at great expense, and with absolute disregard of the obstacles that confronted him. He kept his own individuality in the background, and permitted the actions of the men who figured in his pages to speak for themselves instead of injecting into them his own personal appreciations of methods and motives. It is true that Parkman is thanked by the editors of the three volume Quebec edition of the "Relations," but we have it on the best authority that he was supplied most generously with material for his books by the famous Father Martin, S.J., the founder of St. Mary's College of Montreal, who was not only an editor of manuscripts but an explorer of the old mission sites of which he has left many valuable aquarelles which were lately published by Father Arthur Jones, S.J., in his learned work on the Huron Missions. It was Father Martin also, who trained Gilmary Shea in research work when Shea was a Jesuit scholastic. Nor should credit be denied to Dr. E. B. O'Callaghan, the editor of the "Documentary History of New York," which opened a mine of valuable material for future historians.

The origin of the "Relations" was very simple. According to the rule of the Society of Jesus, accounts of what was being done at the various mission posts had to be sent as often as possible to the chief Superior who in those days lived in Quebec. Those letters or "relations," as they were called, had often to be written in the woods or in canoes, or in Indian camps and were then confided to a brother missionary who was starting on the trail for Quebec or oftener to a trapper or a trusty Indian. They were collated at Quebec and put in order for the printer in France. The editors who were responsible for the form in which they ultimately appeared were Fathers Le Jeune who came to America in 1632; Vimont, who was Superior in 1639; Jerome Lalemant, who filled that

post in 1645; and later on, Paul Ragueneau, Le Mercier, De Quen and Claude Dablon.

These letters were published annually in France for a period of about forty years, from 1632 to 1673, and besides being a source of religious edification for the people at large, were of great scientific value because of the geographical and ethnological information they contained. Technically, this edition was known as the Cramoisy.

In 1672 for some cryptic reason Cardinal Altieri who was then a dominant influence in Rome forbade the publication of any missionary letters no matter from what part of the world they came. Thwaites suggested that Frontenac who hated the Jesuits had something to do with it. The order so incensed Louis XIV that there was for a time imminent danger of a quarrel with the Holy See, but the Jesuits of France tranquilized the angry monarch, and he at last with great reluctance submitted to the suspension of the publication. Of course the missionaries continued to send letters as usual to their Superiors, but these missives were stored away in the archives at Paris and elsewhere, and no one outside of the Jesuits themselves knew what they contained. The unwisdom of the prohibition was immediately apparent, for it was just after 1673 that Marquette's account of his discovery of the Mississippi arrived in France. But it could not be made public. It was only subsequently when England claimed the western country that the account of Marquette's exploration was given to the world and the controversy was settled.

The Quebec edition of 1858 was brought out under the auspices of the Canadian Government, and such scrupulous regard was had for the text that even the errors of the old editions were reproduced. The three volumes, however, comprise only the letters of the period between 1632 and 1673 besides Biard's account of his adventures in Port Royal and Mount Desert, as well as Charles Lalemant's story of his two shipwrecks on the coast, and his account of the establishment of the Jesuit residence in Quebec after Champlain returned to Canada.

The merit of Thwaites' work consists in this, that he added to this history of forty years, all the other documents he could find in Europe and America relative to the missions bringing the narrative up almost to the time of the suppression of the Society. Including the two precious volumes of indexes it runs through seventy-three large octavo volumes. It is true that the set should so to say, be cut in half, for the letters appear in the original language in which they were written, namely, in French, while on the opposite page appears the translation. But though duplicating the story and doubling the size of the work the arrangement is of great value for the historian, for he can see at a glance whether any liberties have been taken with the original text, or any oversight committed. In the matter of literary history he has also before him an excellent specimen of the French of Louis XIV, for although these narratives are

for the most part simple and straightforward, they reveal at times an exquisite literary taste. As Thwaites says, the writers were "men of trained intellect who were acute observers and practiced in the art of keeping records of their experiences. They performed a great service to mankind in publishing their annals which are for historian, geographer and ethnologist among our first and best authorities."

The notes which Thwaites has added to each volume are of inestimable value. They fix the actual places where the events occurred; they furnish us with brief sketches of the people, great and small, savage and civilized, who are mentioned in the narrative; they give us the history of the various tribes; explain the meaning of Indian terms, customs and religious ceremonies, describe the vegetation, animal life, mines, etc., of the various regions, so that every step is flooded with information about the aborigines and their surroundings, and we are brought into intimate contact with trappers and traders, and ecclesiastics and soldiers and publicans, and we even follow the Indians who were brought over the seas to be shown to the wondering people of the Old World.

It will be interesting for many of our readers to know that among those to whom Thwaites expresses his gratitude for help in this part of his stupendous work, the first place is given to the Reverend Arthur E. Jones, S.J., so long identified with Fordham and now archivist of St. Mary's College, Montreal. "From the very first," says Thwaites, "he opened his heart to this enterprise, and has not only given us *carte blanche* to ransack his priceless stores, but has contributed invaluable suggestions and data almost without number."

Of course even this vast collection of material does not comprise all the "Relations" that were written. Many fell into the hands of the Indians and were destroyed; others disappeared in the various suppressions of the Society in Europe. Perhaps at some future day they may be discovered and will shed more light on the interesting story, as happened for instance with what is called the "Journal des Jésuites," the Superior's diary of the Residence at Quebec. It was found in the lumber room of the Governor General's House. The story of Father Laure is another example. It was rescued from a heap of waste paper that was about to be thrown into the furnace.

It must, however, be borne in mind that these seventy-three volumes are not for general reading, for it would be impossible to sustain a dilettante interest in the endless tangle of letters and reports that crowd and often overlap each other in this stupendous collection. Only the skilled historian can follow the trail through this forest. For him its value is priceless, for he has at hand, the most reliable documents that could be written about the history of this country. They have already formed the basis of many contributions to literature. Incidentally they enshrine in the national annals of Canada and the United States the unusually heroic figures of the men

who first preached the Gospel of Christ in this part of the world.
Q.

The New "Standard"*

Dr. Johnson in the preface to his Dictionary, first published in 1755, expresses the opinion that "no dictionary of a living language ever can be perfect, since while it is hastening to publication, some words are budding and some are falling away." Of the high merit of that work which remained the standard English Dictionary for a century there can be no doubt. "Looking to its clearness of definition, its general solidity, honesty, insight, and successful method, it may be called the best of all Dictionaries," said Carlyle. Here and there the definitions betray the personal feelings of the author, which Lord Brougham may have had in mind when he said that "the book becomes almost as entertaining to read as useful to consult." For example, "Excise," is explained in keeping with the Tory hatred of Walpole, as "a hateful tax levied upon commodities, and adjudged, not by the common judges of property, but wretches hired by those to whom excise is paid." Oats he defined, "A grain which in England is generally given to horses, but in Scotland supports the people." And with genuine humor he describes lexicographer as "a writer of dictionaries, a harmless drudge, that busies himself in tracing the original, and detailing the signification of words." It would be manifestly unfair, however, to judge of the merit of Dr. Johnson's valuable lexicon either by these examples or by that well-known definition he gives of net-work: Anything reticulated or decussated, at equal distances, with interstices between the intersections.

In spite of the admission in the preface that a living language is perpetually changing, Johnson made little account of living authors, holding that the English language had reached almost its full development in the days of Shakespeare, Hooker, Bacon and Spencer, and thought it useless to go further back than Sidney.

Archbishop Trench in 1857 was the first to enter an effective protest against the assumption which had long prevailed, especially in Italy and in France, that the chief duty of the lexicographer was to register only those words which are or at some period of the language have been "good" from a literary point of view. A dictionary he claimed should be "an *inventory of the language*; much more, but this primarily." Johnson had never a thought of making his work historical. Yet no part of his dictionary is more valuable than the quotations from standard authors with which he illustrated the definitions. This feature was more fully developed by Dr. Charles Richardson whose dictionary published in 1835-1836 is still a most valuable collection of literary illustrations. Johnson usually gave only the author's name, satisfied

*Funk & Wagnalls' New Standard Dictionary; one volume, about 3,000 pages; more than 7,000 illustrations. Funk & Wagnalls Company, New York and London.

himself with one or two authorities and often quoted from memory and not always with accuracy.

Trench's idea that the general dictionary of a language should embrace all the words—current or obsolete—of that language with all their meanings and uses, but should not attempt to be except secondarily or indirectly a guide to "good" usage, was taken hold of by the Philological Society half a century ago and has reached its realization in the monumental work, the "Oxford New English Dictionary," now happily nearing its completion. How far such a work lies beyond the powers of any one man even though he be a Johnson, may be seen from Dr. Murray's announcement when the first volume appeared in 1888, that his corps of readers had increased to 1,300 and that 3,500,000 quotations, taken from the writings of more than 5,000 authors had been amassed. Such a work as the "Oxford Dictionary" is indispensable for one who is in quest of the history of a word and of its various changes and uses from the earliest period down to the present day. For the ordinary, common, everyday use of the layman it is not directly serviceable, and its price makes it for most persons prohibitive.

Fortunately there is one dictionary which has been just published whose vocabulary is complete, whose definitions are in character and form efficient, telling by explicit statement what words mean, with illustrative quotations and distinctions of synonyms that satisfy the inquirer and withal contains an amount of collateral information that makes the work encyclopedic. This is the "New Standard Dictionary of the English Language," which has been in preparation, under the direction of Dr. Isaac K. Funk as Editor-in-Chief, since 1909. The original edition issued by the present publishers under the title of "A Standard Dictionary of the English Language" has been improved and developed to such an extent that it deserves the name of a new creation. It is not as comprehensive in vocabulary as the "Oxford Dictionary" for certain current words in the earlier period of the history of the language are omitted because by the modern standard of use, they are no longer approved. This is in keeping with its scope, namely, to set down all the live words of the English language in the standard speech and literature of the day, not, however, to the exclusion of terms that are commonly used, dialectically or otherwise, by large numbers of people in different parts of the English speaking world.

It is indeed a far cry from Dr. Johnson who protested that he had written the English Dictionary "with little assistance from the learned," to the latest New Standard with its 380 editors and specialists, many of them having an international reputation. The difference between the two productions may serve to measure the great advancement in general education throughout the English speaking world, as well as the marvelous growth of that world itself, and the results which even in the compilation of a word-book the cooperation of the learned may effect.

The real merits of a reference book containing 3,000

closely printed pages are not to be decided or appreciated by a cursory inspection, but such examination as we have been able to make of the "New Standard" satisfies us that there has been a strenuous endeavor to gather from every field of scholarship, art, science, religion, history, exploration, commerce, industry or invention new matter of real value and utility.

The information indirectly given in connection with the meaning and usage of terms is one of the most commendable features of the Dictionary. Turning to the word Protestant, we find under it the compound term Protestant Episcopal Church with the entire history of that organization given in a nutshell.

"Protestant Episcopal Church, the Anglican Church in the United States, representing and descending from that branch of the Church of England founded in the American colonies during the seventeenth century. It received its name at a meeting of Maryland clergymen in 1780. Its clergy were all derived from England until the establishment of the episcopate in the person of Samuel Seabury, who was consecrated by the Scottish bishops at Aberdeen, November 14, 1784. When Bishop Seabury took his seat in the General Convention of 1789, the union of the Episcopal churches in the United States was completed. . . . Its doctrines are contained in the Thirty-eight Articles, and it holds to the historic episcopate, locally adapted to the people's needs. It now has (1912) 103 Bishops, including missionary jurisdictions, 5,600 ministers and about 963,000 members in the United States."

Again the noun Protestant is defined 1. A member of one of those bodies of Christians that adhere to Protestantism, as opposed to Roman Catholicism; in general a Christian who denies the authority of the Pope and holds to the right of private judgment in matters of religion; any Christian not a Roman Catholic, an Old Catholic, or a member of one of the Eastern churches. Then there is added the following note giving the history of its use: The term was first applied to those princes and other adherents of Luther who, at the second council of Spire, April 19, 1529, protested against the decree of the majority representing the Roman Catholic States of Europe, which decree involved a virtual submission of the Reformers to the authority of the Roman Catholic Church. It is now generally applied to and accepted by all Western Christians who are not Roman Catholics, though it is disclaimed by some High-church Anglicans.

The term "Protestant," chosen almost at hap-hazard, well illustrates the process of enlargement which the standard has undergone in the new and completed edition. The name Protestant Episcopal Church and the entire historical comment appear here for the first time.

On the same page our eye happens to fall on the word Prothonotary. The lay and the ecclesiastical uses are there set forth. The ecclesiastical use as defined is: "One of the twelve ecclesiasticals at Rome who keep the registry of important pontifical proceedings. Other distinguished ecclesiastics have received the title and some

of the privileges of the acting prothonotaries." The statement that the number of the Prothonotaries at Rome is twelve is slightly inaccurate. There are several classes of prothonotaries and of these the prothonotaries Apostolic constitute the first, the others are either Supranumerarii (outside the number) or honorary, a long list of whom is given in the "Gerarchia Cattolica." The original "College of the Seven Notaries" was indeed increased to twelve by Sixtus V. But Pius IX in 1853 limited their number to seven, and Pius X in 1905 in exactly defining their position sets down the same number. The error is probably due to an inaccuracy in the "Catholic Dictionary" (1884) of Addis and Arnold.

Of course for absolute accuracy on Catholic terms and usages, recourse should now be had to "The Catholic Encyclopedia," but for general and secular information such as can be expected of a first-class dictionary for general use the "New Standard" seems to omit nothing that can be desired. The volume at hand is from the regular \$30.00 full Morocco edition. There is also a two volume edition. But full details of price and a descriptive analysis of contents may be had from the publisher.

EDWARD SPILLANE, S.J.

A Protestant Peril

The Lake District of Northern England has been celebrated widely by the school of poetry known by that name, and its mild beauties, as sung by Wordsworth, leave the impression of quiet content and all pervading peace. But, alas! the Wordsworthian calm exists no more. A terrible invasion has destroyed the tranquilizing force of nature's charms and transformed the whole neighborhood into a stormy counterpart of the foaming cataract of angry waters that Southey tells us "fall down at Ladore." This awesome event is the opening of a convent school of higher education at a place called Ulverston, and the fact that the Sisters come from France grievously aggravates the peril. The local Anglican rector, alive to the dangers of the situation, has written to the *English Church Magazine* in the hope of averting the calamity. It is an instructive document. He has "nothing but respect and love for Roman Catholics as individuals" and "the local priest is a personal friend" but "the System is unscriptural, fundamentally unsound," and as "this convent school is ultimately intended for the influencing of Protestant children towards the creed of Rome" he feels bound "to give a clear note of warning to those who may be in peril."

The note, if not clear, is long and somewhat loud. He does not deny "the cheapness and worth of the secular education given by the Nuns" nor the merit of "those who are exiles for conscience sake," nor "the outward charm, culture, quietness and gentleness of those devout ladies," nor that "their promises not to interfere with a child's home religion" are "given in good faith"; but as they are "whole-hearted servants and active missionaries

of Rome" and "feel that there is but one Church on earth and that all outside her are left to the uncovenanted mercies of God" they cannot keep their promises; and, besides, "the ATMOSPHERE of the Convent School with its emblems, dresses, etc.," will powerfully supplement "the religious bias of the teachers" in turning the pupil's mind "to an alien faith and practice."

An impassioned appeal follows in the name of "your civil and religious liberties, domestic peace, etc.," but otherwise the document is a restrained and moderate statement of the arguments that ministers urge on Protestant parents against sending their children to Catholic schools. And it is also true, except in regard to Catholic teachers violating their promises. In this he forgets that the Catholic church is the protagonist of parental rights in the religious education of children and she will not receive minors into her fold without their parents' authorization. Moreover, in case of abuse the remedy is in the parents' hands, the immediate withdrawal of the children. But why should the minister have to make such appeal? Protestant and secular schools, the complainant tells us, are plentiful in Ulverston. Then why should Protestant parents send their children to the Sisters? Evidently because they cannot find in their own schools "the charm, gentleness and culture of those refined ladies," and also for the additional reason he urges to the contrary, that "a singular individual attention is given to pupils in these establishments."

They want to have their children taught well the things they should know and kept free from the burden of things they should not know, and they wish to have them trained in modesty and true culture by ladies whose example enforces their teachings. As to whether their daughters in later life will adopt the creed and practice from which the unique excellence of their teachers flows, they can plead the religious liberty which ministers preach in the abstract but seldom act upon in the concrete. "By their fruits you shall know them," is the powerful argument that draws non-Catholics to Catholic schools, and to the Catholic Church, and had the minister such an argument to advance for his own schools and his own church, he would have no occasion for his note of warning. Such incidents may well excite Catholics to further appreciation of their schools.

Oriental Imagery

Oratory is rarely history, especially when touched by the heat of the exuberant East. Thus, the Rt. Rev. Samuel Fallows, D.D., Protestant Episcopal Bishop of Chicago, told the Mohonk Conference, on October 23, that "much had been done for the Filipinos *proper* by the Roman Catholic and Protestant Churches, but that the Rt. Reverend Charles H. Brent, the Protestant Episcopal Bishop of the Archipelago, had *alone* concentrated his labors on the moral and spiritual uplift of the pagans and Moros."

The Filipinos *proper* are the Catholics. The Moros and pagans, we presume, are not properly Filipinos. It is true that Bishop Brent has labored much with the first class in making them lose their Catholic faith by "hospitals, trade-schools, bookkeeping, surveying, telegraphy and the English language," all of which have been used as means to seduce these *proper* Filipinos from the Church that lifted their ancestors out of the most degraded savagery and made of them the clever, the highly educated and the only Christian people of the Orient. If Bishop Fallows and Bishop Brent, and their associates and supporters and admirers, will take the word of one who knows, they have not made these Filipinos better Christians by inducing them to abandon their religion. You generally find a big sinner in an apostate Catholic.

With regard to the zeal of Bishop Brent in having "*alone* concentrated his labors upon the moral and spiritual uplift of the Moros and pagans," we anxiously inquire how Bishop Brent could continue to "concentrate his labors" on the distant missions, when he was so busy in Manila, and how Bishop Fallows, "who spent some time in the Islands," could have failed to learn that, whereas Bishop Brent sent *two* missionaries to the Moros, there are actually in the Province of Mindanao, where the Moros mostly congregate, a Catholic bishop, namely, the Rt. Reverend Michael J. O'Doherty, D.D., with 72 priests, 38 lay-brothers, 11 convents, 50 Sisters and a Catholic population of 300,000. It must have made Bishop Brent uncomfortable to be told that "*he alone* was concentrating his labors" on these so-called Filipinos, and must have recalled Dooley's skit on the hero of San Juan Hill, entitled "How I Fought the Spaniards, or Alone in Cuba."

Incidentally it would be interesting to know if there is any family connection between Bishop Fallows and Mr. Edward H. Fallows, President of the American Philippine Company, a corporation "organized for the purpose of investigating opportunities for investment in the Philippine Islands and the Orient"?

The *Financial News* of England volunteers the information that one of the leaders of the Workingmen's Unions has just realized by speculation the neat little sum \$120,000. Having reliable information about coming strikes he sold out the stock of the industries that were threatened and had only to buy them back again when he knew that the strikes were to be called off. Whether the profit went into his own pocket or that of the Union is not said.

CORRESPONDENCE

A Mission to London's Non-Catholics

LONDON, Oct. 23, 1913.

One of the most remarkable and successful missions to non-Catholics ever preached in London has just concluded at the beautiful Church of St. Mary's, Clapham Common, headquarters of the Redemptorist Fathers.

So extraordinary has been its appeal that it was extended and continued on several subsequent days in the local Guild hall, where the outstanding problem has been that of packing into a comparatively confined area the many hundreds of non-Catholics of every denomination who literally clamored for admission. From the Nonconformist conscience to the foolishly rabid Agnostic, from the Protestant "Church of England" Adventist to the open-minded seeker after a new sensation—to your thinking—every differing type of the non- and "anti"-Catholic has been represented in these great overflow audiences.

The missionary was the well-known Father George Nicholson, C.S.S.R., who, by the way, has an equally well-known and popular brother in the Society of Jesus. Father Nicholson is gifted with a noble presence and a matchless eloquence, linked to something approaching a genius for that rare capacity of presenting to other than Catholic audiences the greatest truths of our Faith in the simplest and withal in the most eloquent terms of literary and polished English. Moreover, he had the good sense to group the essential points of his course of lectures under a few simple but very striking headings, such as "The Catholic Church—Christ's Kingdom on Earth," "May a Man Believe What He Likes?" "The Rule of Faith, the Church or the Bible," "Must a Man Tell His Sins to the Priest?" "Is Christ Really Present in the Holy Communion?" "Is There a Hell, and Who Goes There?" "Mary the Mother of God, and England Her Dowry," etc. At the close of every discourse the missionary invited questions and nothing could speak more eloquently for the extraordinary interest aroused than the number and diversity of the queries that he found himself confronted with night after night.

"The flood of questions has been such," said Father Nicholson to the present writer, "that I have been receiving them by post, by hand, by district messenger, and when I adopted the plan of dealing with questions at the close of my lectures, it has frequently taken me a couple of hours to answer them very briefly. Sometimes the queries have come from clergymen of the Church of England, and occasionally—when dealing with such a special subject as the Confessional—they have not been framed in the very choicest spirit or language. But I am bound to say I have had little to complain of on this score, and generally speaking the questions put to me have been not merely fairly and adequately framed, but animated by a genuine desire to get at the Truth and by a real reverence for the subject.

"Immediate results? We are sure of at least fifty converts as the outcome of this one fortnight's Mission to South London, in addition to the great numbers of people who are so much interested that they desire to be further instructed."

At the very outset of this Mission, Father Nicholson fell foul of the *Globe* newspaper. (The *Globe* is the oldest-established of our London evening papers, conservative in politics and ultra-Church of England in its ideals.) It had remarked, with a preceptible sneer, that "we [i. e., the *Globe*] imagine that Cardinal Vaughan would have called himself a Catholic first and an Englishman afterwards," or words to that effect. "Now surely to God," said Father Nicholson, commenting on these words from the pulpit, "the Cardinal would have called himself a Catholic first and an Englishman a very long way afterwards!" The *Globe* returned to the subject next day, devoting about half a column of its space to the missionary's spirited criticism and to vitriolic comment thereon. But this by the way.

In a brief printed appeal to non-Catholics in South London, Father Nicholson said: "The claim that the Catholic Church makes, of being the ONE divinely-appointed teacher of God's truths to men, must arrest the attention of every true believer in Christ Jesus, and must challenge a candid and impartial enquiry. There are in England to-day vast numbers of earnest men and women who, through no fault of their own, have an absolutely erroneous idea of the Catholic Church, her doctrines and her practices. It is surely no cause of offence, if I ask you to come to the course of lectures here announced, and to give a fair hearing to Catholic truth explained and upheld from a Catholic standpoint." The result of this manly, simple-worded appeal has, as we have just seen, exceeded all expectations.

Father Nicholson is himself as yet a stranger to the United States, but he told me that he hopes not always to be so. Moreover, he has been associated a great deal in missions and propagandist work with one whose name is almost a household word in certain Catholic centres in America—Father Herbert Vaughan. With the latter he has made two of these prolonged and far-reaching "motor-van missions" that have proved so strikingly successful in the United Kingdom, and would have rejoined him in the autumn of this year for a further campaign of the kind, but for the fact that he approached him too late in the day. It is not only natural, but inevitable, that a missionary of George Nicholson's zeal, eloquence and devotion should be greatly in demand, and as a matter of fact he is "booked up," so to speak, for missions all over the country far into next year. These are at places as widely apart as Pontypool in Wales, Salford Cathedral, Teddington, the far north of Scotland, etc. "Father George" has been conducting or assisting at missions for upwards of twenty-two years. In that period he has covered many thousands of miles in England, Scotland, Wales and Ireland, and he mentioned to me that not the least memorable sight he has seen was the recent one—at Limerick, I think he said—of two thousand men, mostly belonging to the laboring classes, receiving the Sacrament in one communion. It is experiences such as these that encourage the wearied missionary to persevere.

He has himself enjoyed the satisfaction of having brought many converts into the Church by reason of his gifts of eloquence and personal magnetism. He has also an abiding sense of humor, and you might have heard an occasional irrepressible burst of laughter from the congregations during the recent course. Nor does this sense of humor owe anything to the inborn wit of the Green Isle, for Father Nicholson belongs, I believe, to a very old English family. He told me, incidentally, that he once saw himself described in a provincial newspaper as "a good mixer." At first he puzzled over this quaint description not a little, until at last he gathered from the context that it was evidently intended to compliment him upon his facility for "mixing"—i. e., making friends—with all the sorts and conditions of men, women, and children who came to hear him preach!

I have strayed ever so slightly from the track of this memorable autumn mission to non-Catholics in South London in 1913. At one of these lectures, in a very restricted area, there were no fewer than five hundred non-Catholic visitors *alone*, and a noteworthy feature was the splendid way in which the congregations doubled and trebled themselves on each successive night of the Mission. "We have had literally every shade of thought represented here at St. Mary's," he said, "Atheists, Agnostics, Free-thinkers, Wesleyans, Methodists, Bap-

tists, Anabaptists, Unitarians, Plymouth Brothers. All were equally reverent, all equally delighted and interested in what they heard—in fine, as truly magnificent an audience as mortal missionary could desire. In all modesty I must think that the result is a triumph for Catholicism in England's great nation-city, at a time when all other creeds seem confused by some sort of philosophic doubt or other."

This event happily but unexpectedly synchronized with the "jubilee" of the famous Redemptorist headquarters in which it took place, whilst Father Nicholson's crowning triumph of oratory was on the night of Rosary Sunday, which also happens to be the festival of the dedication of St. Mary's at Clapham. Redemptorist missionaries in this country are very frequently credited with going to the extreme of "anathema" in preaching the pains and penalties attaching to such as fall easily into sin and temptation. With this particular and exceptional missionary force it is far otherwise. Father Nicholson is an incorrigible optimist, and it is his wonderful capacity for preaching and teaching "sweetness and light" that has rendered this Mission such a striking success.

He told me of an incident in which Father Herbert Vaughan figured once while *en voyage* to the United States. An argument of a religious character took place between him and an Anglican clergyman who happened to be a fellow-passenger. Later on, the captain of the steamship joined Father Vaughan in a stroll on deck. "By jove!" quoth the captain, "but you had by far the best of *that* argument, Sir!" "Thank you very much," said Father Vaughan, "but may I ask what *your* religious views happen to be, Captain?" "Oh, as to that," airily replied the other, "my own view is that all so-called creeds are nonsense, you know!" But our missionary added, by way of comment, that in his own experience of seafaring men, those who go down to the sea in ships, be they Catholic or otherwise, are frequently men of Godfearing and really noble aspirations and endowment.

PERCY CROSS STANDING.

Ceylon University College and Sodalities

The English Crown Colony of Ceylon is passing through a very critical stage of educational experience, and Catholics, quite naturally, are anxious about its issue. Until now there were in the island only secondary colleges preparing candidates for the junior and senior Cambridge examinations. Those students who wished to obtain a higher education had to go to England or to one of the Indian universities. This arrangement was not satisfactory. With an excellent harbor, one of the very best in the East, and the consequent facilities for commerce and intercourse with the West, the little island has in recent years made rapid strides in civilization and social progress. To meet the needs of the times a university, or at least a University College, is an urgent necessity, and the latter has been granted by the Home authorities, with a brief interval for public discussion before the final settlement is arrived at. Now, the pre-dominant feature of the proposed college is, that the Government will have complete monopoly of it, and no private institution of an equal grade can be affiliated to it. This attitude on the part of the Government is being vigorously opposed in pamphlets and public lectures by the Catholic Press, led by the *Messenger* of Colombo, and by eminent Catholic educationalists.

The Rev. Father Martin, O.M.I., B.A. (Cantab), has distinguished himself as the chief champion of the Cath-

olic cause. As soon as the proposal of the Government was made public, Father Martin, in a series of brilliant "letters" to the *Catholic Messenger* of Ceylon, sounded a note of alarm, and directed the attention of Catholics to the seriousness of the situation. He made it clear that Catholics could not conscientiously accept a system of higher education monopolized by a godless State institution. The constant and universal teaching and practice of the Church, and the very nature of education itself, were appealed to as first principles on which the Catholics are to form their conscience in the matter. Monopolization of higher education by the Government was, moreover, weighed in the balance of justice and wisdom, and was found wanting and self-condemned. It was against justice, because Catholics, who form an important part of the tax-paying population of Ceylon, have a rightful claim for a proportionate share of higher education, in a form acceptable to them in a moral and religious point of view; against wisdom, because an educational system informed and permeated by the wholesome influence of religion is a valuable contribution to the civic and moral rectitude of the citizens. This has lately been admitted by a great Protestant authority. "The Catholic schools (in Ceylon)," he said, "are far superior to the public schools, because they teach the young the principles of honor, morals and industry. . . . Our brethren of the Catholic Church can teach us valuable lessons on this subject. They have clearly recognized the importance of a right atmosphere in education."

To bring home these arguments to the Catholics of Colombo, Father Martin summarized the contents of the "letters" in a vigorous lecture, at which the entire Catholic *élite* of the metropolis was present. The earnestness of the speaker, his ringing eloquence and the momentous character of the subject all combined, held the audience spell-bound for over an hour. That evening the Catholic public fully realized that an uncompromising opposition to State monopoly was their sacred duty. Father Martin's arguments were so telling and persuasive that even the non-Catholic public were compelled to admit the reasonableness of the Catholic claim. Already the press in Ceylon, with few exceptions, has declared in favor of Catholics. The *Times* of Ceylon, in particular (which is the organ of the British settlers in the islands, and an active supporter of the Government), although it opposed the Catholic demand at first, has lately been obliged to yield ground by the following confession: "It is obviously not for us either to teach Rome that it is wrong, or to dictate to Catholic parents what their attitude should be. We can only express regret at the deadlock which is thus arrived at." The Catholics are still in the thick of the fight, and it is too soon to anticipate its final issue. Yet if public opinion counts for anything the Government will have to modify its scheme in such a way as to admit the affiliation of at least one Catholic College to the new University College.

Besides being the year in which this great educational struggle was inaugurated, 1913 will be a memorable one in the annals of the Catholic Former Pupils' Association of St. Joseph's College, Trichinopoly. It witnessed the celebration of three events closely bound up with the advancement of Catholicism in South India, viz., the Diamond Jubilee of the Sodality of the Immaculate Conception; the Silver Jubilee of the Association itself, and the Golden Jubilee of the religious life of its Founder, the Rev. Fr. Herandeau, S.J., at present Procurator of the Toulouse Province.

The celebration of the triple Jubilee was fitly preceded

by the annual Retreat, in which eighty-two former pupils participated. The general meeting was attended by more than two hundred from all parts of the Presidency, besides the professors and Catholic undergraduates of the college. The Holy Father, through the Cardinal Secretary, sent a message of congratulations, with a special Apostolic blessing for the members of the Association and the Sodality.

This Sodality was erected in the college as early as 1852. It was the first Sodality ever erected under the invocation of the Immaculate Conception. In the sixteenth century there were sodalities at Cochin (Malabar), and at Goa, established by the Jesuit missionaries, but both of them, unhappily, shared the vicissitudes of the Society and ceased to exist, with the suppression of the same in the eighteenth century. Hence the Sodality at Trichinopoly is now the oldest in South India, if not in the whole of India. The spiritual good done by it is incalculable. Hundreds of educated Catholics, living for the most part in a pagan atmosphere, have kept up their faith, and have been, besides, active apostles of it, thanks to the influence and guidance of this single institution. Nay, more. It has also been the fruitful mother of a number of societies and organizations, which still continue to receive inspiration and vitality from it. *Per ea crescunt per quæ sunt*. In short, its progress was in accordance with the needs of the times. Five and twenty years ago, with a view to foster a greater sense of brotherhood among educated Catholics, a Former Pupils' Association was established. Again, some nine years ago, the Sodality was the effective means of promoting frequent and daily Communion, both among the students of the college and their elder brethren in the world. It is indeed a heavenly sight at which angels rejoice to behold the majority of the six hundred Catholic boarders approaching the Eucharistic Table every day. With frequent and daily Communion a series of important organizations soon started into being. The *Morning Star*, the organ of the Sodality of Our Lady for South India, the Catholic Truth Association, which enables the Catholic undergraduates to become acquainted with the historical and dogmatic sides of our holy religion; the Voluntary Catechists' Association, which so ably seconds the efforts of the hard-worked missionaries; the League of Charity, with seven sections, into which the members of the Sodality have been drafted; and the Apostleship of the Press, are the most important. The Sodality, which has gathered round it such an excellent group of Catholic activities, has not only justified its existence, but has established its claim to be considered an essential factor of Catholic progress in India.

The Former Pupils' Association, which celebrated its Silver Jubilee this year, can boast of achievements proper to itself, although in most matters, it is, as it were, the executive organ of the Sodality. Its chief work during the last five lustres has been the organizing of Retreats for its members, and the inculcation of sound Catholic principles, to be lived up to in social, political and professional departments. About the success of the Retreat movement in South India, the present writer has more than once informed the readers of *AMERICA*. This Association also furnishes the largest and the most active contingent of members to the South Indian Catholic Association. Through the cooperation of both important political privileges have accrued to the Catholic community. It was on their representation that the Madras Government granted a Catholic representative in the Presidency Legislative Council.

J. P.

A M E R I C A

A · CATHOLIC · REVIEW · OF · THE · WEEK

SATURDAY, NOVEMBER 8, 1913

Entered as second-class matter, April 15th, 1909, at the Post Office at New York, N. Y., under the Act of March 3d, 1879.

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President, THOMAS J. CAMPBELL; Secretary, WALTER DWIGHT;
Treasurer, MICHAEL J. O'CONNOR.

SUBSCRIPTIONS, POSTPAID:
United States, 10 cents a copy; yearly, \$3.00
Canada, \$3.50 Europe, \$4.00 (16s.)

Address:

THE AMERICA PRESS, 59 East 83d Street, New York City, N. Y., U. S. A.

CABLE ADDRESS: CATHREVIEW.

The Jewish Protest

The "Ritual Murder Trial" which is now engaging the attention of the world is based on an accusation that has been reiterated century after century by the enemies of the Jewish race. In brief it consists in this, that they, or at least some of their sects, employ Christian blood in certain religious ceremonies, and for that purpose the crime of murder in a hideous form is committed.

Such is the statement of the "Jewish Encyclopedia" which adds that "this blood accusation dates from the beginning of the thirteenth century." The writer probably means, however, that its connection with Good Friday dates from that period; for in the beginning of the article entitled "Blood Accusation" we are told that their great historian Josephus assails Apion the Alexandrian grammarian for accusing the Jews to the Roman Emperor Caligula of "annually fattening a Greek in the temple, killing him, offering his body as a sacrifice, eating his internal organs and swearing an oath against all the Greeks." This of course antedated the thirteenth century, and the Emperor Caligula's record in history is that of a relentless persecutor of the early Christians.

Again we are told by the same writer that "the first case in which the Jews were actually accused of killing a Christian child for ritual purposes was that of St. William of Norwich in 1144." That event also preceded "the middle of the thirteenth century." On that occasion, we are told, "none of the Jews were *tried* or punished for the alleged crime."

In 1235 occurred the famous "Fulda Case" which was brought to a satisfactory conclusion by a conference of many scholars and distinguished Jewish converts to Christianity. Their report on the testimony was referred to the Emperor Frederic II who issued an imperial decree which declared that "with the general consent of the reigning princes he exonerated the Jews of the district

from the grave crime with which they had been charged, and declared the remainder of the Jews free from all suspicion."

Nevertheless similar accusations continued to multiply and an appeal was made to Pope Innocent IV, who not only issued two Bulls declaring the Jews innocent of such crimes, but repeated the commands of several of his predecessors who defended and protected the race. It is on this account that Innocent IV has been always held in grateful memory by the Jewish people. Nor was he alone in this respect. Similar pronouncements were made by Gregory X, Martin V, Paul III and Clement XIV, and as the Encyclopedia states "many Popes have either directly or indirectly condemned the Blood Accusation and no Pope has ever sanctioned it." Such has always been the spirit of the Catholic Church, and it might be added that in the case of little St. Hugh of Lincoln who is the most famous of these alleged murder victims, it was the Franciscan friars whose intercession with Henry III saved a great number of Jews from execution.

It is no wonder that the Papal Secretary of State, Cardinal Merry del Val indignantly denounces as baseless and wicked the charge that Pope Innocent IV had not only not condemned but actually approved those trials. His Eminence called to the attention of Lord Rothschild, who had written to him on the subject, that other Popes had likewise condemned them. In the same sense Cardinals Bourne, Gibbons and Farley and other distinguished prelates, have voiced the sentiment of the Church in this matter.

We have dwelt upon the history of this accusation to emphasize the fact that such atrocious charges are not Christian in their origin. Pagan history and literature make this sufficiently clear. Nor has Russia anything to do with Catholicity. The priests and monks and bishops mentioned in the press reports of the proceedings are evidently Russian priests and monks and bishops, and the Russian Government has been as relentless and remorseless in its persecution of Catholics as she has of the Jews.

We admire and applaud the united and public action of the Jews in denouncing the attempt to fasten the ignominy of the Beiliss trial on their race and religion, but at the same time we cannot but wonder at the apathy and unconcern of Catholics who hear more infamous charges against their own Church and its practices, and who do nothing but moan and lament. The public spirit and unity of the Jews should teach us a lesson. We need it sorely.

An Absurdity—and Worse

To what absurdities the obstinate sticking to a false position must lead, the following quotation from a Protestant Episcopal periodical shows plainly:

"The loyal remnant of Caldey Benedictine monks have now found a permanent home at Pershore

Abbey, in Worcestershire. Pershore was given by its loyal lay owner to the Caldey community while it was still in communion with the See of Canterbury, but has now been taken away from that community and given to the monks who have remained faithful to their holy mother the Church in this country. The donor rightly considered that the seceding monks had forfeited all right to the gift, and represent only a schismatic Benedictinism."

To call Benedictines in communion with the Holy See, schismatic, is ridiculous. Still more so is the implication that there is any possible home for Benedictines in the Church of England. But the paragraph is worse than absurd. It is scandalously ungrateful. As we pointed out some weeks ago, Pershore had been given absolutely to the Caldey monks. These, more anxious for the eternal welfare of their brethren according to the flesh than for the assertion of their own rights, listened to the querulous Lord Halifax, and consented to return it to its donor, should he wish to get it back. He did so wish, and the monks surrendered the place; but they had not "forfeited all right to the gift." The "loyal remnant" is at Pershore solely through the unworldly generosity of the Caldey Benedictines. How long they will remain there is another question. This, however, is certain. They will not remain there as Benedictines, even in the figurative sense in which the term has hitherto been applied to them.

But Episcopalians can descend to lower depths. A Boston minister who writes over the signature, "Presbyter Ignotus," has the following:

"I am glad to learn that Pershore Abbey is not among the stolen goods. One of the oldest Benedictine foundations in England, it had been given to Caldey; but the donor has succeeded in reclaiming it, and has put it at the disposal of the loyal members of the Caldey Community."

"The donor has succeeded in reclaiming stolen goods!" A New York paper, apropos of the Convention quoted an English opinion that the Protestant Episcopalian clergyman is usually a gentleman. The restrictive "usually" means a great deal.

A Lay-Apostolate in Cincinnati

Nineteen months ago AMERICA expressed its opinion regarding the need the Church has to-day of efficient Catholic laymen to second or inspire the initiative of the clergy. We said then that the troubles that beset the Church to-day are due not so much to the malice of her foes as to the apathy of her friends. We claimed that genuinely representative Catholics are not sufficiently conspicuous in our civil and commercial life, in the trades and in the professions. More men are needed, we said, of high principles, lofty ideals and wide education. The Church can take little pride surely in owning as her sons politicians who never receive the sacraments; labor leaders who are advocates of violent and even anarchical

methods of reform; social climbers who contract Protestant marriages; professional men who send their boys to non-Catholic colleges; or officials, whose public utterances are often wanting in good taste as in Catholic loyalty.

The Church needs zealous and faithful sons who are neither deaf nor indifferent to her pleadings when she urges them to be men who can and will help her to face and solve the problems she now has to meet. Her bishops, priests and religious men and women cannot unaided do all that Her Sovereign Lord's holy cause prompts her to undertake to-day. The cooperation and assistance of a devout, efficient, thoroughly Catholic-principled laity are necessary, who will think little of giving time and money and, above all, personal service to the promotion of the social activities she deems it well to further.

We call attention to AMERICA's message to the laity then proclaimed because of a practical exemplification of its spirit which just the other day was brought to our notice. It is contained in the program of a lay-apostolate recently introduced in the parish of St. Xavier, Cincinnati, Ohio, and is thus described in the November issue of the *Monthly Calendar* published for the information of that congregation:

"Upon the suggestion and practical initiative of Rev. M. J. Ryan, S.J.," of the St. Xavier's parochial staff, "a committee of eighteen was recently appointed representing the Married and Young Men's Sodalties, and the St. Vincent de Paul Society. Its aim will be in general to assist the pastors in their work of ministering to the spiritual and even temporal needs of the parish.

"The territory within the parish lines will be divided into eighteen sections, to be assigned respectively to each member of this committee. The captain of each district will sub-divide his section and appoint lieutenants whose duty it will be to work out the details of any project that may be outlined by the pastors. In general the work of the captains and lieutenants will be to keep the pastors in touch with conditions in their several districts. They will verify the new census of the parish when completed, and maintain a card index record of persons living in the parish as well as of those who move into or out of it.

"Each sub-division being thus supervised, its vigilant captain and lieutenant will be alert for cases that may require the spiritual ministration of the priest, or temporal relief in bodily necessities. They will promptly report and act upon all cases of poverty or destitution, or of neglected children by reason of intemperate parents, or other causes, in a word, they will endeavor to anticipate the pastors' work by earnest and cordial cooperation with them in so far as lay activity will permit.

"It is hoped that by systematic and organized effort on the part of this committee the foundation of a lay apostolate may be established, by which a vast amount of good can be effected throughout the parish, which left to the pastors single-handed would be almost impossible of accomplishment."

It is a most praiseworthy movement and admirably practical in its details. Had we such a committee in all of the large parishes of this country, made up of upright, energetic and truly Catholic members eager to cooperate with their pastors, we should speedily put an end to a condition of affairs in which the Church's progress is often hindered and her work left undone owing largely to the lack of a zealous and efficient body of laymen.

"Professor Bernhardt"

May a Catholic, whose end is near, be lawfully kept in ignorance of his condition in order that he may have a more "peaceful" death? Has the doctor any right to prevent the priest from giving the last Sacraments to a dying person? "Certainly not!" will be the orthodox reader's prompt answer. The hour of his death is absolutely the most important in a man's life. For his everlasting weal or woe depends altogether on the state in which his soul is as it leaves the body. Then the physician of the body must yield his place in due season to the physician of the soul.

These are not the views, however, of Arthur Schnitzler, a German playwright, whose "latest and most original drama," "Professor Bernhardt," was forbidden to be presented in Austria on account of the uproar it was sure to cause, for the incident on which the play turns is said to have actually happened in Vienna. The drama has been produced, however, in Berlin, and a San Francisco house has recently published a translation of the text. *Professor Bernhardt*, the hero of the drama, is a skilful Jewish doctor, who is the head and president of the Elizabethinum, the best hospital in Vienna. One of his patients is a Catholic girl who is dying as a result of her sinful excesses. So the nurse summons *Father Franz Reder*, "Priest at the Church of the Holy Florian," as the incompetent translator calls him, to confer the "last ointment." But when the priest appears, *Professor Bernhardt* forbids him to go near the patient. For she

"has no idea," he says, "that she is going to die; she expects anything else rather than this visit. . . . I believe, Your Reverence, that it would be wrong to awaken her from this last dream. . . . If it is not in my power to save my patient, it is at least my duty to let her die happily. . . . As her physician, to whom the happiness of the patient is confided to the last minute, I must forbid your entering that room."

But while the priest, who seems fonder of talking than of acting, bandies words with the conscientious doctor, the patient dies unshriven.

Professor Bernhardt's troubles now begin. The Catholic directors of the hospital demand an immediate investigation. The Jewish physician is brought to trial, witnesses attest that he not only forbade the priest to enter the dying patient's room, but they falsely assert that he actually pushed *Father Reder* away and dealt him a blow. So *Professor Bernhardt* is deprived of his post

and sent to prison for two months, just for doing "his duty as a physician." During the trial the priest testified that he believed the doctor's behavior toward him "was not prompted by hostile feelings towards the Catholic Church, and after the verdict visits *Professor Bernhardt* on purpose, to say: "I feel myself prompted to admit that in this special case—understand, Professor, in this special case—you acted correctly in your capacity as a physician, and that you only obeyed your duty, as I did mine." Strange language, certainly, even from a priest whom *Professor Bernhardt* calls "one of the most liberal of his cloth." For no physician, whatever his own religious opinions may be, should keep dying patients from being attended in good season by the clergy they themselves, their relatives, or their friends choose to summon. In so doing he goes outside his province, invades his patients' rights of conscience, and imperils their soul's salvation.

The sympathies of Arthur Schnitzler, the writer of the drama, are clearly with his hero. But "*Professor Bernhardt*," after all, is only a play. In certain Austrian circles a man like *Bernhardt* would, perhaps, be regarded as a martyr of duty, but in this country he would be generally considered just a stubborn fool. For even our non-Catholic physicians have borne frequent testimony to the remedial value of the priest's ministrations and seldom have we heard of a doctor's hindering in any way the seasonable conferring of the last Sacraments. This, of course, is only as it should be. But the presentation and publication of dramas like "*Professor Bernhardt*" tend to raise doubts in the public mind as to the physician's duty of giving precedence at a death-bed to the clergyman.

A Long Service

Brooklyn will celebrate in a worthy way the fortieth anniversary of the appointment of Mr. Thomas W. Hynes to the presidency of its Particular Council of St. Vincent de Paul, an office which he has constantly and devotedly administered during these many years. Rarely is a position of trust confided to one man for so long a period, rarely likewise are men able or willing to sacrifice so large a portion of their lives to the routine work of a function which means no recompense, no publicity or honor, but only an incessant service of their neighbor. Yet its reward, we may add, is all the greater in that it comes from His hands alone who has promised that whatever we do to the least of his poor and little ones we do it unto Him.

It is in accordance with this spirit that the meeting is to be conducted, presided over by Bishop McDonnell of Brooklyn, at which addresses will be made by leading men of the organization, including the president of the Superior Council of the Society of St. Vincent de Paul, Hon. Thomas M. Mulry. The object is not so much the honor of an individual as the good of the Society

itself and to enlist in its cause the energy of the young men of our day. What better ideals can we place before them in an age of self-indulgence than the example of self-sacrifice in the service of God and our neighbor which inspired the life of Ozanam. Others, who can devote themselves to such service, may be prompted to offer the least they can give, their financial support. If therefore, such public attention is given by Catholics to a humble life spent for the love of God in the service of humanity, it is only in order that it may be set on high as a beacon light to others for the glory of God alone. "So let your light shine before men, that they may see your good works, and glorify your Father Who is in heaven."

The Ethics of War

There is a deal of sound sense in a paper on "War" which Bernard Iddings Bell contributes to the November *Atlantic*. "Once upon a time," he first observes, "actions were said to be good or evil according as they helped or hindered the good of men and the glory of God. Nowadays impersonal things are said to be in themselves good or bad, no matter how they may be used." For instance the wide acceptance in our time of the fallacy that "dancing in itself must be utterly good" has led to "revivals of the most degenerating dances the world has ever seen." But the writer entertains the hope that "at some time men may come to the conclusion that dancing is neither good nor bad, being a non-personal and therefore a non-moral thing, but that the use of it may be either good or bad. This profound discovery will be simply a return to a point of view everywhere accepted in the despised Middle Ages."

Then coming to the real subject of his article Mr. Bell gives expression to such admirable opinions as these:

"This idea that all war is bad is due to the fact that men have lost their belief in principles, ideals, mad dreams, impossible hopes, as the most real things in life; while they have retained their belief in the very great reality and importance of material welfare. A religion is apt to be an unreal thing to most of us. But getting hurt or killed is still a very real thing to all of us. That a man should be killed in a war is plainly deplorable even to a man who has no dreams at all; but that it is glorious for a man to get killed for a cause which possesses him, is something which no puny materialist can ever understand. The difference between a murder and a martyrdom is comprehensible only to people with souls. In the back of its mind our age has a generally unavowed but nevertheless real sympathy for Christ upon the Cross, just because He was killed. We pity Him Crucified; our fathers adored Him."

The morality of a struggle, the writer reminds us, altogether depends on the motive of that struggle. The Mexican War for example we could well spare, but the Civil War we could hardly do without.

"Wars for territory or markets or that sort of thing, these are evil. Wars for religions, wars for

theories, wars for mad dreams, these are right. What if in them men are killed and injured, wives left widows, children made fatherless? These things are not always unmixed disasters. Is not the heritage left a child by him who has lost his life for a noble cause of more value than either the caresses or the material wealth that the father might otherwise have given it? Is not the widow of a martyred hero made rich in the knowledge that she helped to make that hero? . . . There are things worse than death and better than life, and in our hearts, if not in our minds, we know it."

In the pacifist movement which is now being so actively propagated, there is much that all good men will heartily endorse. Mr. Bell's paper, however, is a good corrective for the unsound and fanatical views held by some of the movement promoters.

The cause of woman suffrage will not be promoted in this country by one of the methods Mrs. Pankhurst has adopted for propagating her doctrines and filling her purse. For no sooner was she admitted into the country than she had young girls selling the *Suffragette*, an imported paper in which Mr. Anthony Comstock found "pronounceably objectionable matter"; so the police stopped the sale of the paper, but not before numberless copies had been sold. The demand for the *Suffragette* was of course very great as soon as the nature of the contents became known. Those selling the paper were not arrested, but as the law inflicts a fine of \$5,000 and five years' imprisonment, it is said, on those convicted of bringing immoral literature into the country, the situation could easily be made very uncomfortable for Mrs. Pankhurst.

A correspondent sends us a clipping from the New York *Evening Sun* of September 10 on the "Miracles of Lourdes" and asks dubitatively: "Is AMERICA afraid to notice this?"

In the first place if the inquiry means: "Is AMERICA afraid to defend the doctrines and practices of the Church?" the obvious answer is: AMERICA is not afraid to notice this, even, or rather especially, if it appears in the New York *Evening Sun* which is an honest and upright paper and on the most friendly terms with AMERICA. It does not resent criticism, but invites it and even reveals in it; nor does it object to be taken to task for what is amiss in its utterances and to make amends.

Secondly, we frankly confess to a natural dislike "to notice" on November 10, an article which was written on September 10, especially as we have already done so in our issue of October 4, editorially and historically.

Evidently our correspondent does not read AMERICA carefully, if at all. But why should this communication be anonymous?

At a meeting in a Western city convened to protest against the "Ritual Murder Trial" now going on in

Russia one of the very reverend gentlemen who addressed the audience said that a friend of his "a thinker and a philosopher" and of the cloth, objected to the definition: "Man is a rational animal." He thought "the more proper definition is that man is an animal capable of becoming rational."

Of course the speaker knew that such an utterance is philosophically and theologically vicious. He probably recalled it to emphasize his thought that one must be a creature without a soul, not to be filled with indignation at the attempt to fasten a stigma of infamy on an entire race.

LITERATURE

The City and the World and Other Stories. By FRANCIS CLEMENT KELLEY. Chicago: Extension Magazine. \$1.50.

Dr. Kelley has gathered into this volume fourteen tales that originally appeared for the most part in *Extension*, the well-known missionary periodical of which he is the zealous editor. The lamented "Vicar-General" who was confronted at God's judgment seat by "the red men, the brown men, the yellow men and the black men" he should have helped to evangelize, and "The Resurrection of Alta," where one priest sowed in tears that another might reap in joy, are excellent stories, the best in the book; while "The Autobiography of a Dollar" and "The Unbroken Seal" are on more conventional lines. The author publishes the stories in permanent form in order that "what he considers the greatest cause in the world may win a few new friends." The appearance of the volume would be improved by the absence of several of the pictures, and its sale by halving the price. \$1.50 is too much to ask for a story-book of only 155 pages.

Some Letters of William Vaughn Moody. Edited with an Introduction by DANIEL GREGORY MASON. Boston: Houghton, Mifflin Co. \$1.50.

Lovers of good literature will enjoy these letters. "He liberates the imagination with his prose," wrote one of Moody's friends, "as effectually as he does with his poetry. And then, besides, there is the luminous personality which emerges from every folded sheet, looking out with large veiled eyes." Most readers of this book will find those observations just. William Vaughn Moody, it may be well to explain, was an Indiana poet who died three years ago and left behind him many proofs that he really possessed the faculty divine. The letters in this volume were written chiefly to Daniel Gregory Mason, Mary L. Mason, Robert Morss Lovett and Josephine Preston Peabody, friends who were so dear to Moody that he called them "the principal thing," for "without them, or at least without the sense of them in the background," life, he said, would be but a Vale of Tears. The poet was poor and had to support himself by teaching. He did his work faithfully, though he found it intellectual drudgery. He was always longing for vacation that he might have leisure to compose poetry. "April is only eighty-eight lectures, forty committee meetings, and several thousand themes away," he writes hopefully. And again, "My heart leaps up when I behold a calendar on the sly." But he sadly declares, in another letter: "Fourteen consecutive months of hack teaching have left me in a state of spiritual beggary I never dreamed of. . . . The spirit of selection, the zest of appropriation is gone out of me."

Moody was a stern critic of his own verses. "I think you are not tolerant enough," he writes to defend this rigor, "of the instinct for conquest in language, the attempt to push

out its boundaries, to win for it continually some new swift-ness, some rare compression, to distil from it a more opaline drop." "He loved to take pains," Mr. Mason bears testimony. "I especially remember the trick he had, in his rough drafts, of making endless substitutions of words, choosing first one and then another, striking out each in turn, and surmounting it with the next, until some of his lines looked like the pediments of ruined temples, with columns of words rising at irregular intervals to unequal heights."

Moody's literary modesty was refreshing. When R. W. Gilder was about to publish some verses in praise of "A New Poet, W. V. M.," Moody begged him to leave off the initials. "I have not yet reached a point," he explained, "in the practice of our divine art which entitles me to this sort of public recognition from a man like you." Nor was there anything mercenary about him. When his play, "The Great Divide," proved a success Moody was offered \$50,000 if he would put the drama into the form of a novel. He refused, saying that "the turning of a play into a novel or *vice versa* was a confounding of two essentially diverse types of art, and therefore a violation of a basic artistic principle." Such loyalty to literary ideals is far from common in our drossy age. But William Vaughn Moody had the soul of a poet.

* W. D.

Anthony Comstock, Fighter. By CHARLES GALLAUDET TRUMBULL. New York: Fleming H. Revell Co. \$1.25.

It must be rather wearing on the modesty of Mr. Comstock, who is still exceedingly alive, to read this biography, for all his virtues, as Mr. Trumbull sees them, smack of the heroic and human weaknesses has he none. But the book is an interesting story of all the good this sincere and fearless man has done during the past forty years by preventing the spread of immoral pictures and books and by bringing to justice corruptors of the young. Some idea of the noble work Mr. Comstock has accomplished since he has been Special Agent of the New York Society for the Suppression of Vice may be gathered from the following figures which his biographer furnishes: "He has destroyed something over fifty tons of vile books; 28,425 pounds of stereotype plates for printing such books; 3,984,063 obscene pictures; 16,000 negatives for printing such pictures; 3,646 persons have been arrested, and of these 2,682 have been convicted or pleaded guilty, and 2,180 have been sentenced." Owing to Mr. Comstock's unceasing vigilance, numberless children in our land have doubtless been safeguarded from moral degradation. This thought, we are told, is now the greatest comfort of his seventieth year, as indeed it may well be.

Watersprings. By ARTHUR CHRISTOPHER BENSON. New York: G. P. Putnam's Sons. \$1.50.

Many of those who read the literary output of this member of the industrious Benson family, whether the book is one of his numerous volumes of essays or, as here, a novel, must be tired, if they would only confess it, of his "wonderfully perfect style." The hack-reviewer, when writing a notice of this author's work, protests, of course, in words like these, that: "It is impossible in the short space at my disposal to do justice to this fascinating and stimulating book. . . . Once one has taken it up it is exceedingly difficult to lay it down. It cuts through shams and deep into the flesh of humanity. It has the stuff of life in it. And it possesses that rare thing, that elusive quality, charm." But do not even the warm admirers of Arthur C. Benson really grow a little sleepy after they have read several "characteristic" chapters written in the following style?

"The road entered a green valley among the downs. To the left, an outstanding bluff was crowned with the steep turfed bastions of an ancient fort, and as they went in among the hills,

the slopes grew steeper, rich with hanging woods and copses," etc., etc. Or this: "When the thin bell died down, and the footsteps passed softly by, and the organ uttered its melodious voice as the white-robed procession moved slowly in, Howard could see," etc. Almost every noun, it will be observed, has its qualifying adjective and words full of liquids abound. Such passages can be found on almost every page of his books. Whatever else Arthur C. Benson's style may be, strong and virile it certainly is not.

"Watersprings" is the story of Howard Kenedy, a Cambridge Don, who successfully woos a maiden half his age, the sister of one of his pupils. Mr. Kenedy also has a rich aunt, who is to leave him her property, and with whom he agrees meanwhile that "ecclesiastical religion" is the bane of true Christianity. There are good chapters in the book about university life, but the average reader's interest will often flag before the 369, and last page of the novel is reached.

W. D.

De Curia Romana Juxta Reformationem a Pio X Sapientissime Inductam. Auctore FELIX M. CAPPELLO. Volumina Duo. Neo-Eboraci: F. Pustet. \$3.50.

In the course of this work the term Roman Curia is taken in its ordinary meaning to designate that body or collection of persons, such as cardinals, prelates, etc., who from the place of residence of the Roman Pontiff assist him in the administration of the Universal Church. The author takes into consideration all the reforms that the reigning Pope has introduced into the Roman Curia by his two constitutions, *Sapienti Consilio* of June 29, 1908, and *Vacante Sede Apostolica* of December 25, 1904. The former deals with the prerogatives of the Roman Curia during the life of the Roman Pontiff (*sede plena*), the latter defines its prerogatives while the Roman See is vacant (*sede vacante*). Accordingly, the work is divided into two volumes.

In the first, after a short introduction bearing on the College of Cardinals, who are the chief officials of the Roman Curia, the author gives a general idea of the Roman Congregations and furnishes several practical points concerning the method to be followed in having recourse to the Roman officials, such as the language to be used, the form in which petitions and letters should be drawn up, the addresses of the various offices. Having given these points of general information, the author treats separately of all the organs of the Roman Curia, whether they be Congregations, Tribunals or Offices properly so called. Each article opens with a brief history of the department of which it treats, together with an explanation of its object; a clear exposition of its competency and constitution follows; then a series of questions is discussed, the object of which is either to elucidate some point of canon law that one must have in mind in dealing with that department or to explain more fully its competency and powers. The article closes with a set of formulas for practical use. An appendix of cases on the competency of the Roman Congregations and Tribunals closes this first volume which cannot fail to prove of incalculable service to bishops and priests who by reason of their office, or owing to other circumstances, are obliged to deal with the Roman Curia.

The second volume has two parts. In the first, after having summed up the teaching of theologians on the dogmatic questions touching vacancies of the Holy See, such as that of resignation, deposition or doubtful election, the author gives a clear idea of the power of cardinals and other Roman officials while the See is vacant, always contrasting the new with the old law and thus setting forth whatever changes have been wisely introduced by the present Pontiff. The second part is devoted entirely to the exposition of the laws governing the election of the Pope. Here again the author begins with stating the teaching of theologians and canonists on the law of succession, after which he gives a brief historical review of elections of

Popes in the past; explains fully the present discipline on this point, with a special chapter on the "Exclusiva" or "Veto" from its first origin to its legal abolition by the present Pontiff, and ends with an exposition of the acts and ceremonies that follow the election.

Besides commending the order and clearness of Father Cappello's work, we must especially praise the extensive bibliography with which he supplies the reader before each treatise. We would mention in particular the bibliography on the following subjects: The Church and Its Authority (I, 1); The Roman Pontiff (I, 13); Approval and Promulgation of the Acts of the Roman Congregations (I, 53); The Holy Office (I, 57); Whether the Roman Pontiff can Elect His Successor (II, 185); The Origin of the "Veto" (II, 491). H. P.

The Man with the Iron Hand. By JOHN CARL PARISH. Boston: Houghton, Mifflin Company. \$1.25.

The title of this book is not figurative. The hand was really of iron and belonged to Tonty, the devoted friend of the adventurous but unfortunate La Salle. He had lost his hand of flesh in battle in Europe, but its metal substitute often did fearful execution upon the heads of troublesome Indians.

The story is, in great part at least, of absorbing interest, for although the many battles of unknown Indian tribes cause the readers attention to flag at times, yet the narrative becomes very dramatic when the notable men of that period cross its pages. Their meeting place is chiefly on the rock of Kaskaskia, where La Salle had established the famous fort that was to dominate the whole Mississippi Valley. There comes Hennepin with his haughty swagger,—evidently the writer cares little for him, and rightly so. Allouez is there also but so nervously afraid of seeing La Salle face to face that he decamps at the first announcement of La Salle's arrival; a picture we think that is scarcely in keeping with the character of the valiant Allouez. He had many reasons for not meeting La Salle but they were not prompted by fear. La Salle's brother the Abbé Cavalier wanders up from the Gulf and hurries off to Canada saying not a word of the horrible tragedy which had occurred. Why he held his peace is a mystery. In brief the narrative is a continually moving panorama filled with great personages and events. The chapter that tells the story of La Salle's wanderings in his search for the mouth of the Mississippi which he unaccountably missed by 400 miles,—showing what an unscientific explorer he was,—followed soon after by his brutal murder at the hands of his own men whom he never could control, is well worth reading. If the other volumes of the series equal the story of "The Man with the Iron Hand," they are sure to be welcomed.

We have received from Benziger Bros. some specimens of their new "Standard Fifty Cent Library." The half a hundred volumes listed include religious works like Cochem's "Life of Christ," and Tesnière's "Adoration of the Blessed Sacrament," and such Catholic novels as "Dion and the Sibyls," and "The Heiress of Cronenstein." But "Agatha's Hard Saying," which is also in the collection, was called by AMERICA's reviewer "a total abstinence story for non-Catholics, as all the characters are Protestants and none but natural motives are appealed to." The books are well made up.

"Modern American Speeches" is the title of a text-book issued by Longmans, Green & Co., and edited with notes and biographical introductions by L. W. Boardman, A.M. The speeches are, "True Americanism," by Carl Schurz; "The New South," by Henry Grady; "America's Love of Peace," by John Hay; and "The Pan-American Spirit," by Elihu Root. They are well chosen, particularly the first three, and the selections from Schurz and Grady bid fair to remain classics in American litera-

ture. The notes are pertinent and the biographies, though more eulogistic than the facts always warrant, are pithy and informative. The story that the British Premier, influenced by Hay, told the Continental ministers, that he would join in a demonstration off Cuba not with them but with the United States, is founded on gossip, not history. But the book is a useful addition to our text-books, and the price, 60 cents, is moderate.

"Lincoln and Slavery," by Albert E. Pillsbury (Houghton Mifflin Co.) is an admirable study in 100 pages of the gradual evolution of Lincoln's views on the slavery question, and its relation to what was to him a larger question, the maintenance of the Union of the United States. Mr. Pillsbury traces Lincoln's utterances, acts and policies for two decades with the purpose of showing that the abolition of slavery outweighed in his mind the saving of the Union. In this we think he is wrong and at variance with Lincoln's own utterances, but he wrenches no text, cites his hero appositely, and gives incidentally, an admirable picture of his character, and a good outline of the period. The price, 75 cents, would be deemed excessive south of the Mason-Dixon line.

Francis Jenkins Olcott has selected and arranged a volume of "Story-Telling Poems" for children to hear or to read themselves. Under such headings as "Deeds of Right and Wrong," "Jolly Rhymes and Poems," "Sacred Stories and Legends," etc., the compiler gathers a quantity of narrative poems that are likely to interest children. As the selections are grouped so that they can be used with ease in the class rooms of grades one to eight, many are of no greater literary value than Watts's "Tis the Voice of the Sluggard," but great care has been taken to make the anthology unobjectionable on moral or religious grounds. The Catholic teacher will find it useful. The indexes are excellent. Houghton, Mifflin Co. \$1.25.

From England comes the news that a canny poultry farmer of Orpington has wonderfully increased his hens' egg-producing capacity simply by fitting out the hen house with electric lights. He discovered, it seems, that the main reason why fewer eggs are laid in winter than in summer is because the former season's days are so short. As the common, necessary hen is a joyful lover of light, she is busiest when the sunshine hours are longest. So what did this resourceful poultry-man do but make summer perpetual in his hennery. By a clever arrangement and regulation of electric lights he produces an early sunrise and a late sunset for his hens the whole winter through, and this increases their annual output of eggs, it is reported, 30 or 40 per cent. Whether this extraordinary industry of the fowls is properly rewarded, or whether it brings old age on them prematurely, we are not informed. However, the whole matter might well be examined by the labor unions, or by the Orpington S. P. C. A., if one there is, or the affair might even be made the subject of a parliamentary investigation, if it comes to that. But let us hope it need not come to that.

That literary Protestants, Modernists, and Atheists, would kindly let St. Francis of Assisi alone and cease giving us their fantastic and distorted "portraits" of him, should be the fervent prayer of all his clients. The latest injury done the *Poverello* is at the hands of J. A. Peladan, whose "St. Francis of Assisi, a Play in Five Acts," Harold John Massingham has translated and adapted. Some idea of the drama's character may be had from the first act, when St. Francis and St. Clare are represented as ardent lovers; from the third act, when Clare, his sweetheart still, takes the veil just to be near him; and from the last act, when St. Francis dies in her arms. The author's portrayal of the two Saints is as gross as it is unhistorical. There are beautiful pages in the book, and the translation has been well done, but

the play is full of passages that would be very offensive to Catholics. The life of St. Francis of Assisi is rich in dramatic material, but no one can handle it properly except a gifted Catholic author. There are some typographical errors in this book, e. g., *ecco* for *ecce*.

"When alienists view with unconceded alarm the deterioration of the secular magazine," writes Father Finn in the *St. Xavier Calendar* for November, "when they tell us that the danger to our present generation of boys and girls is a horrible danger, when they show that the matter and manned of the *Cosmopolitan* and its like pollute morals at their source, it is time for us Catholics to ask ourselves what we are to do in the face of this prospective calamity. The answer, in the light of our surroundings, would seem to be obvious. First: We must banish from our homes the prurient and pagan magazines. Second: We must exercise more care in admitting certain Sunday papers. Third: *We must supply the places* of these banished magazines with first-class Catholic periodicals." As suitable for that purpose he recommends the well-known Catholic magazines published in this country, observing in the course of his comments:

"To readers of taste and intelligence, AMERICA appeals strongly. It may be said that all the leading Catholics of the United States are its readers." It were false modesty in us to demur to this.

Father Robert Kane, S.J., preaching in London, said of Canon Sheehan, that when his great fame brought him money from the publishers it disappeared in charity of which no one knew from what hand it came. He had arranged that the profits from his books should be sent to his bishop to be distributed amongst the poor. "Canon Sheehan," he added, "accomplished a work like which there was nothing either in this century or the last. He had transformed the ideal of literature, and shown that fiction can be pure and noble, innocent and reverent, and without one idea unworthy of an angel or of a child. He had given to the world the true ideal of the Irish priest, so human and simple, yet withal vested with the great powers which marked him as the anointed of Christ."

BOOKS RECEIVED

William H. Wise & Co., Chicago:

The Real America in Romance. An Authentic History of America from the Discovery to the Present Day. Profusely Illustrated with Portraits of Historical Characters and Views of the Sacred and Memorable Places of Our Native Land. Edited by Edwin Markham. Complete in 13 Volumes.

Bobbs-Merrill Co., Indianapolis, Ind.:

On Board the Good Ship Earth. By Herbert Quick, \$1.25.

Allyn & Bacon, New York:

A Short History of England. By Charles M. Andrews.

Louisville Publishing Co., Louisville, Ky.:

The Stranger in the City. By Dan Walsh, Jr., \$1.00.

J. B. Lippincott Company, Philadelphia:

Lighthouses and Lighthouses. By F. A. Talbot, \$1.50.

The Lost Language of Symbolism. By Harold Bayley. (Two Volumes.)

David McKay, Philadelphia, Pa.:

Songs from Leinster. By W. M. Letts, \$1.00.

Longmans, Green & Co., New York:

Old Testament Rhymes. By Robert Hugh Benson, 75 cents.

French Publications:

P. Tequi, Paris, France:

Les Commandments. J. C. Broussolle, 3 fr. 50; Le Mystère de l'Incarnation. R. P. Edouard Hagon, 3 fr. 50.

German Publication:

F. Pustet, New York:

Wass der abgewürdigte Drehtabernakel erzählt. Von P. Laurentius, \$.50.

Benziger Bros., New York:

Der erfahrene Beichtvater. Von Dr. P. Hieronymus Aebischer. O.S.B. 60 cents.

Pamphlets:

Mt. Carmel Guild, Buffalo, N. Y.:

Catholic Calendar, 1914.

J. P. Smith Printing Co., Rochester, N. Y.:

Illustrated Catechism for First Communion.

THE DRAMA

Interest in theatres has flagged for a brief spell because the public were watching with amazement, and amusement, and disgust, the political drama that was being enacted. Now that the thumbs have been reversed and the slain carried out on their inglorious shields, the people who are always eager for thrills will turn again to the baser spectacles at the footlights. Meantime, preparations have been feverishly going on for these performances, and in one of them our friend Canon Hannay figures. Thus we are told that "to insure the local color for the last act of the production of 'General John Regan,' which the Liebler Company will make at the Hudson Theatre on November 10, the stage director was obliged to spend the day at Ellis Island.

"The result was that they secured forty Irish men, women and children who had come to the promised land with no idea of finding their fortunes on the Great White Way. None of these people have ever been in the United States before and none of them have ever been on the stage."

This is deplorable. It is bad enough for a clergyman of the disestablished Church of Ireland to be employing his talents in the Great White Way, but it is an outrage to take innocent young girls and women and boys who were never before out of their native villages and who were brought up in purity and piety and fling them into intimate association with certain men and women who tread the stage on Broadway and elsewhere. We trust that the Commissioner of Emigration or the priests and agents who watch over the helpless emigrants have prevented this slaughter of the innocents. It is singular that the clerical playwright, himself, did not protest.

On the other hand, it is gratifying to hear that the movement for clean plays is making at least some progress. Thus it was announced that Jane Cowl and John Barrymore were to appear in "The Guilty Man," that atrocious sociological drama which has been already presented under the auspices of the *Medical Review of Reviews* and which was so severely dealt with that it had to be recast, and carefully expurgated. As some people have a singular conception of what "expurgation" implies, it was heard with regret that distinguished actors, such as those named above, were to give it their support. Hence it was a great relief to hear a few days later that both John Barrymore and Miss Cowl had withdrawn from the cast. On the same day notice was given that "Tangled Lives," which was to have been produced at the Park Theatre was "called off," because, in the opinion of Mr. Frazee, and no doubt of many others, the piece would offend public decency. Following the announcement the entire company, numbering twenty-five, was disbanded.

The indignation of actors themselves, especially if they are anyway prominent, makes it sufficiently clear that they have the situation in their hands if they wish to make use of the opportunity of keeping their self respect and not allowing their profession to be a synonym of depravity. Perhaps that is the import of what occurred in Paris a short time ago, when a group of young artists and literary men started a movement to revive the ancient classic drama of France, England, Italy and Spain. The plays of Ben Jonson, Marlowe, Lope de Vega, Calderon Camoens and others, will be presented. The three last named, are safe enough, but there are some plays of Jonson and Marlowe that will call for deep excisions.

A similar indication of a change in public opinion was also shown by the meeting of 300 members of the Drama League in the Montauk Theatre in Brooklyn, who came together to discuss: "What is fit for the Stage." Prominent dramatic critics took part in the debate and J. S. Metcalf, the dramatic critic of *Life*, sent the following letter:

"The time when the theatre confined itself to beauty, to sentiment, to romance, to stirring deeds of villainy and heroism,

and to the creation of honest merriment seems to have passed. In common with poetry, fiction, and illustrative art it appears to have become educational by dissecting and depicting our fashionable and less distinguished vices, and the more vividly and strikingly this is done the stronger the appeal. All this may be only temporary, a sign of the unrest and change of our period due to the tremendous alterations in the conditions of human living. But before you determine what shall and shall not go on our stages it may be well to seek what has caused the need for such a determination and also to decide at the same time what shall go into our newspapers, our periodicals, our books, our illustrations, and other media of entertainment and information, that are even more accessible than the theatre. You may even have to determine what are fit and what are unfit subjects of discussion in mixed assemblages."

We agree with these views heartily, but with regard to deciding what is to go into papers and magazines we suggest that the good work might be inaugurated in the pages of *Life* itself, which is often most objectionable in the subjects it discusses, as well as in the manner in which it treats them and the illustrations in which it misuses great artistic ability.

Possibly if respectable actors and playwrights and decent people would all unite, we might witness something like what occurred in the National Theatre in Rome on October 22, when a play partly written by the notorious ex-Crown Princess Louise, the music being composed by her alleged husband Signor Toselli, was hissed off the stage. The whole audience rose to its feet and derisive epithets, yells and hisses turned the theatre into a pandemonium.

The readers of *AMERICA* will remember that in our issue of October 18 we criticized, at the suggestion of one of our subscribers, an offensive scene in the operetta known as "Sweethearts;" or rather it was the subscriber who had criticized it, and we based our strictures on the communication sent to us by the Manager who protested that the condemnation was unjust. At his suggestion a member of *AMERICA*'s staff, a layman it is needless to say, and one qualified by many years' experience as a newspaper man, sat out the operetta and fully endorsed the objections. At the end of the second act he saw, as reported, four of the "comic" characters dressed as monks, who acted an entire scene of vulgar buffoonery, quite unbecoming the garb they wore. Mr. Victor Herbert added to the insult by making the quartette they sang a travesty of church music. The whole scene had no relevancy whatever, to the operetta itself, and could have been easily omitted without making what had been, up to that, very dainty and pleasing, a very vulgar and insulting performance. It goes to show what a single person can do who is not afraid to voice his opinion of plays which he is invited to patronize.

In his recent work "The Wallet of Time," Mr. William Winter, the venerable dramatic critic, writes as follows about the deplorable state of the American stage:

"Degeneracy in the drama is not a modern movement. It is notable, however, that from the time when Pinero's play of 'The Second Mrs. Tanqueray' was launched upon our stage, the dramatic current has been running steadily and with renewed force toward a literal, brazen, shameless portrayal of depraved persons, iniquitous conduct, and vile social conditions."

The book was finished before this fall's theatrical abominations were presented, but Mr. Winter has this to say about the so-called "moral lessons" of such plays:

"No spectator was ever benefited by the contemplation of them, and they have done much injury by arousing in the minds of many persons, of both sexes, and especially the young, a morbid, baneful inquisitiveness as to the lives and relationships of rakes and wantons. They naturally tend to propel the im-

agination toward iniquities and monstrosities; to fill the mind with images of lewd, immoral character, and pictures of licentious conduct; to depress the intellect and sadden the heart with an almost despairing sense of human frailty and wickedness, without inspiring even one suggestion of practical palliative value."

In another passage he reminds the reader that:

"The theatrical audience is composed largely of young persons, many of them girls, at an age when they are exceptionally sensitive to impressions. It is not prudishness; it is knowledge of the world and common sense that would bar anything and everything tending to cause and promote indiscriminate notice and discussion among young persons, or in a promiscuous assemblage (such as always convenes in a theatre,) of such themes as 'the social evil,' and its consequences. No right-minded, well-bred person introduces an indelicate, not to say foul subject for conversation in a drawing room. The introduction of such a subject would be considered—and justly so—an insult; and there is no more justification for insulting people in a theatre than there would be for insulting them in a parlor. The public does not attend the theatre for the purpose of obtaining information and 'views' about evil, its cause or its cure. The notion that social evils can be corrected by writing about them is little better than idiotic."

Regarding that well known scene in the opera "Les Huguenots" where the Cardinal of Lorraine is shown bestowing the Church's blessing on the daggers intended for use in the massacre of St. Bartholomew's day, Mr. Robert P. Green writes as follows to the *New York Times*:

"In a book, 'Two and Two Make Four,' written by the learned Bird S. Coler, ex-Controller of this city, the matter is fully explained. The revolutionary poet, Chenier, in his 'Charles IX,' dealing with the same theme, was the first to besmirch the scarlet robe of the Cardinal in this manner, but in a footnote he explicitly states that his Eminence was in Rome at the time of the event, and that no such scene ever took place, as, indeed, how could it? So much is said these days about church unity that perhaps opera lovers and managers of any and all creeds will unite in requiring the restoration of the footnote of Chenier to the libretto and programme of the opera, since Meyerbeer based his work on Chenier's. There is no reason," says Mr. Green in conclusion, "why it should not be done this very season."

None whatever—except the obstinate persistency of the old Protestant tradition which pervades even the operatic stage.

EDUCATION

Dr. Brown, of the University of New York, on College Courses—Trenton Rejects "Sex Hygiene" in Public School Teaching—Protestant Episcopal Bishops on Religion in Education

One of the latest suggestions made for a modification of the manner of training long held in honor among college men is that proposed by President Brown of New York University. His plan does not involve so complete a departure from the old methods and standards as does that sought by a majority of the defenders of the "immediately useful" in education. The ancient theory that the ideal aim of the college is to develop the intellect and character of the student by high and generally abstract study, is not rejected by Dr. Brown. He willingly admits the purpose sought in a college course to be the awakening of an intelligent appreciation of the capacity and scope of the fine mental attributes Godgiven to man, in order later to turn these powers to excellent use in preparation for the specific occupation the student may select as his life task.

In an interesting paper, contributed a while ago to the maga-

zine section of the *New York Sunday Times*, Dr. Brown pleads only for a certain change in the carrying out of this theory because of what, for lack of a better name, he calls "dilettantism" in American college life. He describes the term as signifying "the softening of the mental and moral fibre because of lack of vigorous and profitable effort,"—most of us would say because of a lack of earnest, studious habits. He couples this lack with "the almost unavoidable and very serious evil of a mistaken and petty view of what can and must be done in after life by the young men and women who pass the most important years of their early life in college." President Brown's remedy is a compromise, a sort of *via media*, which concedes something to the modern vocational idea holding "the practical and immediately useful" to be the sole criterion in education, whilst, in a certain measure, it holds fast to the original notion that the particular must be ever less than the general and that the relation of technical to liberal studies is subordinate not co-ordinate.

He would introduce with the junior year in college enough specific training for an occupation to arouse, concentrate and maintain the mental capacity by that time likely to have been consciously realized. This is not an entirely new suggestion, however, since the plan is being practically followed in many institutions to-day, where young men, whilst still in college and working for a college degree, are permitted to take up and to follow certain courses properly included in the requirements of a professional school. Is the wider introduction of the plan to be commended?

Dr. Brown finds sufficient reason for his modification of the old program of strictly liberal studies during the college years, in conditions which he affirms to be fairly general. The old theory of the college course, he believes, can "rightly be applied only to a carefully and severely selected body of students, and can be applied successfully to them only by highly gifted instructors working in close relation with a number of students not too large." He contends, moreover, that neither of these conditions is met by colleges to-day as a whole. He proves this contention by the prevalent lack of provision for the adequate selection of college students; by the generally admitted fact that no adequate test of earnestness or of capability on the part of students is applied after these have been received into college classes; and as a fairly common rule no adequate arrangement is made for competent instructors able and willing to assume the difficult task of intimate and fruitful guidance of pupils. "It is generally true," says an editorial writer in the *Times* commenting on Dr. Brown's views, "of all American colleges that a boy or girl can enter them and graduate from them with a degree of actual acquisition and of actual effort far below what will surely be needed, and needed at once, when any of the occupations requiring education shall be taken up."

While it may be questioned whether this general statement regarding our colleges is entirely true, the present writer has no intention to enter into controversy over Dr. Brown's portrayal of conditions claimed actually to exist. But is it right to advocate the need of modification in the old noble ideal of general culture, simply because the imperative conditions for its attainment are found generally to be lacking in so-called colleges? Does not the defect of these necessary conditions rather prove a deplorable looseness in present-day educational methods, which itself ought to be corrected and reformed, rather than have it accepted as a sufficient reason for a further departure from the high ideals which the world's ablest minds have loved to inspire and to foster? If the kind of training required to produce the class of cultured men and women college work is meant to form, cannot be given to the very large number who crowd the so-called colleges of to-day because these are mentally unfit to realize its need and its worth, were it not a more praiseworthy aim to improve the conditions creating this impossibility rather than to aid the further propagation of the fundamentally unin-

telligent movement for the imposition of the "practical and the immediately useful" in every phase of educational activity?

The trouble lies deeper than Dr. Brown would have us believe. It is rather an outgrowth of that foolish faith, so common in our age, in the power of mere book learning, which has led the multitude to hold culture to rest in an accumulation of accomplishments rather than to recognize it to be, what it is in reality "a contest of the spiritual life with an opposite and seemingly hostile world." Instead of allowing themselves to be allured into compromises it behooves all lovers of true education to make relentless war upon the superficial, petty and unspiritual tendencies so markedly in evidence among us; to hold to the value of disinterested truth and knowledge, of "wisdom and understanding," whose price "is above rubies," in opposition to the ever growing demands of empty, practical culture with its brutalizing comfort and ease and its heartless civilization.

It is largely because of the commercialization of education, another unfortunate accompaniment of the new methods, that conditions described in Dr. Brown's paper as existent in his own and many other colleges have come to be. The inordinate desire to attract numbers rather than to safeguard quality now common among the heads of schools is gradually introducing ideals destructive of the ancient reverence for liberal studies. The cure is a simple one. Do not permit the bars to be let down; hold fast to the old standards, and if young men and women are found unfit to follow what these demand, let them be excluded from college courses. It is, after all, a fundamentally false notion that the enormous mass of students who in this country are being educated wholly or partially at public expense or by the use of generous gifts should, every one of them, be pushed through a college training.

Two items chronicled in the New York papers of October 26 merit a place in this column. The first tells us that Charles P. Taylor, President of the New Jersey State Federation of District Boards of Education, at a meeting of that body in Trenton declared the public school not to be the place in which to teach sex hygiene. Affirming that the necessary information on the subject should be given by parents, he added that educational leaders were making a mistake in trying to relieve parents of this responsibility.

The second is contained in a paragraph needing no comment, which we quote from the general letter published by the Episcopal body of the Protestant Episcopal church, recently gathered here in general convention.

"Here, then, we must insist upon giving education its full definition. The noblest faculty of the human being is the capacity of knowing and realizing the presence of God. The General Convention, therefore, has enlarged the scope of the General Board of Religious Education in order that all the educational work of the Church in Sunday schools, in primary and secondary schools, and institutions of higher learning may be more effectively organized and more directly brought to the attention of the people of the Church. The foundation of our hope for the future of this country, of the Church, and of the nation is the Christian education of our children.

"The trouble with much of our education to-day is that it is without coherence. What is needed is for our prominent educational institutions boldly to proclaim in theory and in practice that God, manifested in Christ, is the source and end of all knowledge; that Christian creed and life are not an adjunct tacked on to a system of intellectual training, but a foundation without which all learning is baseless and ephemeral."

The trouble, too, one may suggest, is that, holding to these excellent principles in regard to education, there is so little done to carry out the theory in practice.

M. J. O'C.

ECONOMICS

Banks and Savings Banks

The function of the bank is to facilitate exchange. If A keeps a large balance to his credit he does so because he wishes to be able to pay conveniently and promptly such large sums as his business requires. If he has more money than is necessary for this, he does not leave it in the bank, but draws it out and invests it. If B discounts a lot of trade bills, he does so to get the money he needs to pay his creditors and renew his stock. If C sells bills drawn on London against bills of lading and invoices, it is to get the value of his goods more quickly so as to be able to repeat the transactions belonging to his line of trade. In its operations the bank is not restricted to its capital. It has its commercial deposits and can count on these maintaining a certain average week after week. Hence it can use a certain proportion of these with safety. Thus it enables money to be turned over very frequently, and so makes a capital, smaller than would otherwise be needful, serve the community efficiently. By multiplying operations of which each brings in a very small profit, it is able at the end of the year to declare a handsome dividend.

The function of the savings bank is quite different. It collects the small savings of the poor and invests them so as to get for its depositors a reasonable interest. If A has \$100 he may lend it to B at any interest he pleases; but it will not be so easy to get good security. The chances are therefore that should he so lend it he may get 15 or 20 per cent. two or three times, and then lose the principal. But if twenty people with \$100 each put their money into an agent's hands, he will be able to lend the \$2,000 on a safe mortgage that will make their principal secure and return them an interest of 4 or 5 per cent.

Hence, while the deposits in a bank are of their nature temporary, those in a savings bank are of their nature permanent. A commercial banker could not pretend to a right to notice of withdrawal. A savings bank has not only the right but the obligation to demand such a notice. It may keep in hand a sum necessary to meet ordinary calls. It may invest a certain reserve in Government bonds returning a small interest, and saleable, though perhaps at a loss, should there be an extraordinary demand. But the savings bank's business is to make long loans, the usual security being real estate, consequently, it cannot pretend, no matter how sound its position, to pay off a large number of depositors on the spur of the moment.

The commercial banker's operations are shorter in their terms. Thirty or sixty day bills are maturing every day. He may have advanced money on call, either by way of call loan or overdrafts, and the security for such advances, merchandise in bond, or *en route*, can be turned into cash immediately. Hence a sound bank is expected to be ready to meet somewhat exorbitant demands at any moment.

As for money obtained from a bank; it is clear that it goes into the borrower's business, under normal conditions: that obtained from a savings bank does not. Indeed, when a man mortgages his house to keep his business going, he is not very far from bankruptcy, as things go ordinarily. Still there are exceptions. A man may raise money on mortgage to begin a new business. It is a risky speculation, but it is done. Nevertheless the normal savings bank business is with people who, having an income, wish to invest the surplus in real estate, and so raise the means by a mortgage which they pay off gradually, or with others who wish to improve their property and to pay for the improvements out of the rents, etc., they produce. It has therefore, been long held as a maxim that bank and savings-bank should keep each to its own field.

Lately there has been a change, and large banks have opened savings-bank departments. It may be that the commercial department and the savings are kept rigidly apart, so that they are

really two distinct institutions. We fear, however, that such is not the case, the more so, as no keeping apart of the departments would release one from responsibility for the debts of the other, so long as they are departments of the one institution. A savings-bank department attached to a bank means, that the savings-bank is departing from its function as an investor of the people's savings in long loans on first-class security, to put these savings into commercial operations; or else that the bank is abandoning its functions to lend long loans on real estate. What would be thought of a savings-bank that turned over its deposits to a commercial bank at a low rate of interest without any other security than that of the bank's general standing? Or what would be thought of a commercial bank that put out its deposits in long loans on real estate. Yet it is to be feared that this is more or less what takes place when a bank starts a savings-bank department.

Another point is worthy of consideration. The motive for the opening of a savings-bank department may be a great demand for money on the commercial side. This means the disturbing of equilibrium. If there is a healthy demand for money in trade, there should be the same for funds for the improvement of property, especially in a new country. To take this for trade is to favor over trading, which invariably brings its penalty. It must be remembered too, that when hard times come, no one is so exacting as the savings-bank depositor. Business men understand that they and the banks stand or fall together, and there is reasonable forbearance on both sides. The savings-bank depositor knows only: "I have put my money in and I want it out." If the savings-bank depositor breaks his own bank he is on the whole the chief sufferer: if it be in his power to break the commercial bank, the whole commercial community must go to ruin.

H. W.

ECCLESIASTICAL NEWS

To commemorate the 350th anniversary of the foundation of the Sodality of the Blessed Virgin a Sodality Congress was held at St. Francis Xavier's College, this city, on November 1 and 2, and attended by delegates from the various Sodalities attached to Jesuit colleges and churches throughout the East. The meetings on November 1 were confined to Sodality Directors and a number of papers relating to Sodality topics were read and discussed. On November 2d, religious exercises were held in St. Francis Xavier's church, to fitly commemorate the event and to honor the Blessed Virgin. There was a solemn high Mass, the sermon at which was preached by Rev. William J. Ennis, S.J. In the evening Solemn Vespers were sung, followed by a sermon and Benediction of the Blessed Sacrament, the Rev. Charles W. Lyons, S.J., being the preacher. His Eminence Cardinal Farley presided at the ceremony. The Golden Jubilee of the Xavier Alumni Sodality of this city will be commemorated by a three days' celebration on December 7, 8 and 9. On the first day there will be Communion Mass and breakfast for the members, and in the evening Solemn Vespers, his Eminence, Cardinal Farley presiding. A public meeting with speeches and a special musical program will be held in the college theatre on the second evening, and on the third there will be a banquet at the Plaza Hotel.

"The Bishop of London," says the *London Universe*, "is one of the most puzzling characters in the English Church. He is a branchite. He calls himself a Catholic—an English Catholic. He has been called a pseudo-bishop even in England. But let that pass. He objects to the 'Roman' bishops in England. But if he is an English bishop, with an English jurisdiction, what is he doing in Stockholm dedicating a church to St. Peter and St. Sigfried? On his way home he is dedicating another 'English' church in Catholic Belgium. Truly, the roaming of this Eng-

lish, London, Rome-excluding, branchite bishop, with a universal jurisdiction, is one of the funniest things of a funny theory. He reminds us of the pseudo-archbishop who carried his crozier in procession in Moscow!"

The Rev. E. Francotte, S.J., whose golden jubilee as a religious was celebrated on October 8, in Calcutta, India, is an example of a numerous class of missionaries whose claim to distinction is a life-long devotion to the cause of religion and science in the comparative obscurity of the class-room. Father Francotte, we learn from the *Catholic Herald of India*, landed in Calcutta in December, 1869, and for thirty-nine years has been connected with the College of St. Xavier's. The many pupils who have come under his instruction remember him as constantly improving the chemical laboratory and making it worthy of a first-class college. For thirty years he has been an indefatigable chronicler of the meteorological observations, and he is now engaged in preparing for publication in book-form the story of the Meteorological Observatory of St. Xavier's for the last forty-six years.

The fiftieth anniversary of the religious profession of four Presentation Nuns was observed at the Presentation Convent in San Francisco on October 19. Sister Mary Aloysius Kenniff, Sister Mary Vincent Kelleher, Sister Mary Paul Griffin and Sister Mary Ignatius O'Sullivan were among the first pupils of the Order of Presentation in California, and have labored there many years among the little ones of Christ.

A still more remarkable celebration was that of the golden jubilee of Mother Dominic and Sisters Dominic and Vincentia, three Sisters of Mercy, who were also sisters in blood, at the Mercy Convent at Fort Smith, Ark., on September 24. The Holy Father sent a cablegram bearing his congratulations and blessing. The jubilarians entered the Sisterhood at Helena, Ark., fifty-four years ago and after four years of training were admitted to their vows. They were nurses during the civil war.

The Nursing Sisters of the Little Company of Mary are shortly to establish a branch of their Order in Christchurch, capital of the provincial district of Canterbury, New Zealand. We learn from the *New Zealand Tablet* that their foundress was Mother Mary Potter, who died in Rome only eight months ago. It was in 1877 that she with five companions received the habit from Dr. Bagshawe, Bishop of Nottingham, under whose sanction the Order was established. At the invitation of the Pope a hospital was opened on the Cælian Hill, in Rome, and became the mother house, and a home for convalescents. The Convent of San Girolamo, was established a few years later near Fiesole.

In 1885 six Sisters embarked for Australia. Before the close of 1890 they had built a convent and hospital at Lewisham, a hospital for the insane at Ryde, and another institution in Adelaide. The hospital at Lewisham is said to be one of the finest and best equipped hospitals in the world. To-day the Sisterhood is doing good work in Ireland, Malta, South Africa, in the Archdiocese of Chicago and in Argentina.

The Dominican Sisters of St. Mary's, Cape Town, celebrated in September the golden jubilee of their foundation, which, the *Catholic Magazine* for South Africa says, was the first foundation in the Cape or in any part of the Union. It would be impossible to speak too highly of the great work the Sisters have done for South Africa. They were the pioneers of education for girls, and set out for their field of labor at a time when it required no ordinary courage to face the long journey and the unknown land. The first Vicar Apostolic of the Cape, Dr. Raymond Griffiths, was a Dominican, which no doubt prompted his choice of this pious Congregation. Of all the pioneers, Mother M. Borgia MacDonnell is the sole survivor.